

THE TWELVE PRINCIPAL UPANIṢADS

(IN THREE VOLUMES)

Text in Devanagari; and Translation with Notes in English from the Commentaries of Sankarācārya and the Gloss of Ānandagiri and the Commentary of Sankaranand

VOLUME III

CHĀNDOGYA AND KAUSITAKI-BRĀHMANA UPANIṢADS

BY

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PREFACE

THE chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Vedas* and the *Upaniṣads*. It is very difficult to say anything with positive confidence on this subject, but this much is certain, that the *Upaniṣads*, at least the ten principal ones, are not in any way posterior to the *Vedas*. The argument that a philosophy like that embodied in the *Upaniṣade* cannot exist side by side with the nature-worship of the *Vedas*, loses its force when the *Sūktas* of the *Veda* are regarded as symbolic only of those esoteric truths which were taught through the *Upaniṣads* to the select few. Symbolology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows, that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Vedas* and the *Upaniṣads*.

Veda means knowledge, and *Upaniṣad* means both the exoteric philosophy of *Brahman*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upaniṣads* are aptly called the *Vedānta*, the end of the *Veda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Veda* consists of three parts: *Mantra*, *Brāhmaṇa* and *Upaniṣad*, including the *Āranyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of faith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-mārga*, the religion of forms, and the other is the *Jnāna-mārga*, the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jnāna*, called *Upāsanā*, or the invoking of any particular power of nature. This is different from the general *Karma-mārga*, inasmuch as *Karma* does not mean anything performed with a special aim and for a special purpose. *Karma-mārga* is only the general religion of faith which leads to *Upāsanā* and *Jnāna*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upaniṣads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and

consciousness, apperception or "pure reason" is the only reliable, self-illuminated, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negatived, for the very negation implies its existence. This is the realm of the absolute, ever-existent, *Brahman*, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism, nor the inexplicable atom of Materialism. Materialism is in fact out of question, inasmuch as the Absolute of the *Upaniṣad* is not a result of organisation nor a property of matter. It is something always independent of everything, and self-illuminated, self-subsistent. It is everywhere; but for it the world of experience is nowhere. But the Agnostic who stands half-way between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable, for that which is Unknowable is not the Absolute, but that which produces the various modifications and representations of it through experience. That something which IS and is not known *per se* by the very law of consciousness not permitting such knowledge, is the Unknowable *par-*

excellence. But to describe the fountain of knowledge, absolute consciousness, which is seen in daily individual experience, as the Unknowable or even the unknown would, at least, be a strange perversion of metaphysical language.

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly demonstrated world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as some would understand it. The variety of experience *creates* distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity

of the two in the Absolute there is always possible an easy way from the one to the other. When the sense of separateness is killed out, the Absolute in the individual, and the microcosm is at once understood as the macrocosm. Pain and pleasure, evil and good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain, but something supremely sublime and happy, so to speak. This process of killing out this idea of separateness is no inertia, so far as ordinary language is understood; and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either; it is mere forgetting of self and its environments. This is *mokṣa*. *Mokṣa* in the popular sense is a something to be achieved, in the *Upaniṣad* it is already achieved, every being is one with the Absolute, is, in fact the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *mokṣa* is easily realised. The disregard of this vital difference between the two ideas has led many Orientalists to regard the *mokṣa* of the *Vedanta*, and the *nirvāṇa* of the Buddhists, as something bordering on pure inertia or entire annihilation.

The illusion-theory is another puzzle in the way of many. Some try to set it down to later interpolation. That this is not so, will be evident from the text of the *Upaniṣads*; but a suggestion by the way may be

usefully given. Experience is endless, and this endless variety creates distinctions which lead to the sense of separateness. All that is illusion in the phenomenal, is only these distinctions or limitations and the sense of separateness created by them. The basis or substratum of the illusion cannot be said to be nothing nor something. It is as indescribable as the Absolute and is known to BE, though never apart from or outside of the Absolute.

Many students of Indian philosophy enamoured of the idea of *mokṣa* taught by it seek to achieve it by various processes, physical or mental, generally known as *Yoga*. Those who do so without being fully saturated with the spirit and substance of the *Upaniṣads* merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of *Advaita* philosophy (*Sṛavana*) ; and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

M. N. DVIVEDI

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॥ छान्दोग्योपनिषत् ॥

THE CHĀNDOGYA-UPANIṢAD

SĀNKARA'S INTRODUCTION

THE Chāndogya-Upaniṣad¹ comprises eight chapters, and commences with the words: "Om, this letter, etc." Of this work a brief commentary according to the order of the text is compendiously given for the benefit of enquirers.²

*Its connection.*³ [The performance of] the ceremonies prescribed [in the Vedas] when conjoined with a knowledge of the gods,⁴ fire, life and the rest, becomes

¹ "The knowledge of Brahman is called Upaniṣad, because it completely annihilates the world, together with its cause (ignorance) with regard to such as possess this knowledge, for this is the meaning of the word *sat* ('to destroy,' 'to go,') preceded by *Upani* (*upa*, 'near,' *ni* 'certainty'). A work which treats of the same knowledge is also called Upaniṣad."

² The *Chāndogya Brāhmaṇa* of the Sāma Veda, whereof this Upaniṣad forms a part, contains ten chapters (prapāṭhakas); of these the first two are called the *Chāndogya Mantra Brāhmaṇa*, the rest constitute the *Chāndogya-Upaniṣad*. SĀNKARA, having commented upon the mantra portion, now begins with the Upaniṣad, which will account for the abruptness and brevity of this Introduction.

³ That is the relation subsisting between the Upaniṣad and the rituals of the Vedas, or, in other words, the scope and tendency of the work.

⁴ The word *deva* (god) is used in the Vedas to signify any thing great, glorified or much attended to; and accordingly we find the vital functions called devas. In the Rg-Veda pestles and mortars—and even the leather strainers used in the preparation of the moon-plant juice—when they form the subject of a hymn—are honoured with the same epithet. In the Bible the English equivalent of this word is often used in much the same sense; thus: "Whose end is destruction, whose god is their belly." Philippians, chap. iii, v. 19..

the cause of transition to the Brahmaloka,¹ by a luminous path, (*arcirādi mārga*) ; without such knowledge it leads to the Candaloka (region of the moon) by a darksome path (*dhūmādi mārga*). Those who follow the impulses of their passions,² losing both these paths, are doomed to inextricable degradation. But as by neither of these two paths can absolute beatitude be obtained, and as a knowledge of the non-dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this *Upaniṣad* is revealed.

By a knowledge of the non-dual soul, and by no other means, is absolute beatitude obtainable; for it is said : "Those who believe otherwise (*i.e.*, in duality) are not masters of their own selves, and inherit transient fruition;³ while he who acknowledges the reverse becomes his own king." Moreover a believer in the

¹ "The Vedāntic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmaloka. The being of untainted piety and virtue obtains *mukti* or liberation from all changes of existence, becomes immortal, obtains God, revels in the enjoyment of Him, and, as says the Śvetāśvatara *Upaniṣad*, 'has the Universe for his estate.'"—*Tatvabodhinī Patrikā*.

² This part of the sentence may be rendered, "Those who follow nature (*svabhāva*)," etc., as an allusion to the Svābhāvika Buddhas, who deny the existence of immateriality: and assert "that matter is the sole substance, which in its varied forms of concretion, and abstraction, causes the existence and destruction of nature or palpable forms". Anandagiri, however, does not allude to the Svābhāvikas.

³ The passage may be rendered: "They are dependent, and become of regions perishable, etc." The version above given is after ĀNANDAGIRI.

deception of duality suffers *pain* and bondage (transmigration), as the guilty suffer from the touch of the heated ball;¹ while a believer in the truthful soul without duality, like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage; hence a knowledge of the non-dual cannot be co-existent with works.²

When a belief in such texts as, "The being one without a second": "All this is the divine soul," once grows in the mind to annihilate all distinctions about action, actors and fruitions, nothing can withstand that belief.³ If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied: Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Vedas, may it not be inferred that the conscient of the non-dual is also enjoined to (perform) ceremonies?—No; because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the Srutis:

¹ An allusion to the ordeal by fire. For the manner in which men underwent this ordeal, see Macnaghten's Hindu Law, vol. i, p. 311.

² That is, ceremony and knowledge are opposed to each other as light and darkness, and therefore cannot co-exist in the same recipient.—ĀNANDAGIRI.

³ That is, when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits, that impression cannot be undone by other causes.

"The being one without a second": "All is the Divine soul," etc. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said: "All those (who are attached to ceremony) migrate to virtuous regions; he, who reposes in Brahman, attains immortality."

In this discourse on the knowledge of the soul without duality the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration (*upāsanā*), [1st such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the Srutis: "Om is mind," "Om is corporeal," is Brahman differing but slightly from the non-dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

The knowledge of the non-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar; and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope removes the erroneous notion of a snake under which it may be [at first] perceived; while *upāsanā* (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind;—(a process) not

much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (*satva*), display the true nature of the soul, contribute to the knowledge of the non-dual, and are easy of accomplishment from having supports, they are therefore primarily propounded; and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind being habituated to ceremony, adoration apart from it is, to them, difficult of performance.

FIRST CHAPTER

SECTION I

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च
सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य
उपनिषत्सु धर्मस्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

1. ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥

Om !¹ this letter, the Udgitha, should be adored.
Om is chanted : its description.

¹ Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अ॒ to preserve, with the affix मन् “One letter (Om) is the emblem of the Most High”. *Manu*, ii, 83. “This one letter, Om is the emblem of the Supreme Being.” *Bhagavad-Gītā*. It is true that this emblem conveys two sounds, that of O and m, nevertheless it is held to be one letter in the above sense ; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges and Q, W, X, in English and others. But when considered as a triliteral word consisting of अ (a), उ (u), म् (m), Om implies the three Vedas, the three states of human nature,

Om! this letter should be adored. The letter¹ Om is the most appropriate (*lit.*, nearest) name of the Deity (*paramātma* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definitive and comprehensive character, the sound Om exclusively is here pointed out by the particle इति "the," "this". It is, further, emblematic² of the divine soul, as images are of material objects. Being thus a designation and a representative of the Supreme Spirit, it is known in all the Vedāntas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all prayers, and Vedic recitations, establishes its pre-eminence: and for these reasons this eternal letter, denoted by the term Udgītha from its constituting a part of the Udgītha,³ should be adored; to this Om, as the substance⁴ of all actions and the representative of the Supreme, firm and undeviating attention should be directed.

The Sruti itself has assigned a reason why the word Udgītha is expressive of Om; "this is chanted (Udgāyate)." As the chanters of the Udgītha hymns begin with Om, by Udgītha Om is implied. By "its description" is implied the narration of the mode of its adoration, of its attributes

the three divisions of the universe, and the three deities, Brahmā, Viṣṇu, and Sīva, agents in the creation, preservation, and destruction of this world; or, properly speaking, the three principal attributes of the Supreme Being personified as Brahmā, Viṣṇu, and Sīva. In this sense it implies, in fact, the universe controlled by the Supreme spirit.—RĀMMOHUN ROY.

¹ अक्षरः immutable, imperishable, undecayable; and also a letter of the alphabet. "That which passes not away is declared to be the syllable Om thence called Akṣara." Mann, ii, 84.

² Lit. "part," "member," प्रतिक.

³ Name of that portion of the Sāma Veda (second Chapter) which comprehends the hymns recited at the sacrifice of the moon plant (Soma yāga). *Vide* Stevenson's Sāma Veda.

⁴ The Udgītha hymns are chanted at the Soma yāga, and Om, being an essential member of those hymns, is called, in the commentary, कस्मीतावयवः.

and fruition: प्रवर्त्तते “commenceth,” (understood) should be the concluding verb of the sentence.

2. एषां भूतानां पृथिवीं रसः पृथिव्या आपो रसोऽपामोषधयो रस
ओपर्वीनां पुरुषो रसः पुरुषस्य वायसो वाच क्रग्रस क्रचः साम
रसः साम्न उद्गीथो रसः ॥

The earth *constitutes* the essence of all substances; water is the essence of the earth, and annual herbs of water; man *forms* the essence of annual herbs, and speech is the essence of man; Ṛk is the essence of speech, Sama of the Ṛk, and of the Sāma, the Udgītha is the essence.

“Of all substances,” moveable and immovable, the earth is the “essence” (रस), i.e., source, (गति) place of dependence, (परायण) asylum (अश्रम) “Water is the essence of the earth”; water being (as it were) the warp and west' of the earth, is called its essence. “Annual herbs,” being matured and elaborated by “water,” form the essence of that element. Of annuals “man is the essence,” being matured by aliment.² Of that “man, speech is the essence”; speech being his pre-eminent attribute is styled his essence. Of all speeches the Ṛk hymns are the essences, being pre-eminent; of all the Ṛk hymns, the Sāma Veda is the essence, being more pre-eminent. “and of the Sāma” Om, the Udgītha, the subject of this discourse, “is the essence,” being sublimer still.

3. न एव रसानाः रसताः परमः पराय्योऽप्यमो यद्गीथः ॥

Thus this Om named Udgitha, being the last of all successive essences, is (called) the quintessence (मृगः); being an emblem of the Deity, it is the most adorable—प्राप्त, from *ardha* “place” and *para* “pre-eminent”—worthy of the abode of the Supreme; that is, worthy of being adored as the Deity. “The eight” :—calculating from the essence of the earth, the Udgitha is the eighth.

४. कतम् कतम् निरुत्यन्तस्मान् कृतम् कतम् उद्गीय इति विष्णुं पवति ॥

What? What is the Rik? What? What the Sama? What? What the Udgitha? These are questioned.

It has been said that Rik is the essence of speech; it is now asked, what is that Rik? What that Sama and what the Udgitha? The repetition of the word “what” [कृतम् :—॒ with the affix त्वं in the text,] is expressive of the earnestness of the enquirer. The affix त्वं is used in asking questions regarding different classes;¹ there is no plurality of the class Rik, how is then such an affix used here? The word जातिरिक्तम् being a compound of जाती and रिक्तम् (questions into a class) applying to the individual hymns of the class Rik, and not of जाती and रिक्तम् (questions regarding classes) it is not objectionable. It might be said, that the instances जातिःऽतः, “which Kāṭha”? and the like, can be explained by taking this word to be a compound of जाती and रिक्तम्, and not of जाती and रिक्तम्; but that cannot be, the enquiry being into the individual hymns of the class Kāṭha. Were this compound composed of जाती and रिक्तम् some additional rule would be necessary for the elucidation of the passage in the text. “These are questioned,” i.e., these interrogations are made. Questions being put, their replies follow :

५. वगेयर्कं प्राणः सामोमित्येतद्शरमुद्दीप्तस्तदा एतन्मयुनं यद्वाक् च
प्राणथर्कं च साम च ॥

¹ Böhtlingk's Pāṇini, chap. V, Sec. 3, Rule 93.—Vol. II, p. 359.

² A portion of the Yajur Veda.

Rk is speech, Sāma is life, and Om, this letter, is the Udgitha. Verily this and that, speech and breath (*prāṇa*)—Rk and Sāma,—make a *mithuna* (couple).

"Rk is speech," etc. The identity of speech and Rk *established in the text*, is not prejudicial to the Udgitha being the eighth (verse 3), the topic being different—that of proving the all-gratifying attribute of Om. Speech and breath (*prāṇa*) are the sources of Rk and Sāma, hence speech is said to be Rk, and breath (*prāṇa*) Sāma. By the use, in due order, of [the words] speech and breath, the sources of Rk and Sāma, the whole of the Rk and Sāma hymns are included; by the Rk and Sāma being thus taken in all the ceremonies capable of performance through them are necessarily included; and by them all motives, which impel to ceremonial works, are also included. And thereby all doubts regarding the all-comprehensiveness of "Om, this letter the Udgitha," are removed.

"Verily this and that" indicate the Mithuna couple; and what that Mithuna is, is thus related. "Speech and breath" (*prāṇa*) the sources of all the Rk and Sāma hymns, from the (*couple*) Mithuna. "Rk and Sāma" *in the text* signify the sources of Rk and Sāma, and not a distinct couple of Rk and Sāma; otherwise there would be two couples one of speech and breath, and the other of Rk and Sāma, and the use of the singular ("this and that make a couple") would become inadmissible; hence it follows that speech and breath the sources of Rk and Sāma constitute the couple.

6. तदेतान्मिथुनमोगित्येतत्सिद्ध्यरे लःसूज्यते यदा वै मिथुनौ समाग
च्छ आपयनो वै तावन्योन्यस्य कामम् ॥

The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

"The couple" defined above "unites with the letter Om". Thus this couple which has the attribute of

gratifying all desires being "united," incorporated with the letter Om, the all-gratifying power of the letter is likewise established. The exclusively phonetic nature of the letter Om, its being utterable by the breath of life (prāṇa), and its union with the couple having been established, an example is adduced to illustrate the aforesaid all-gratifying attribute of that couple. As in the creation . . . to the couple existing in the innate soul realizes the all-gratifying power of the letter Om.

7. अतरिता ह वे कामानि भवति प एदेवं विद्वनश्चयुद्धीभुपाल्ते ॥

He verily becomes the gratifier of desires, who, knowing it thus, adores the undecaying Udgitha.

To show that the adored (Udgitha) of this letter also partakes of its merits, it is said; "He verily becomes the gratifier of the desires" of his *yajamāna*! (employer) who adores this letter, this all-granting Udgitha; i.e., he procures for himself the aforesaid recompence;¹ thus the Sruti; "With whatsoever object it is adored, that is fulfilled."

8. तदा एतद्गुणाश्चरं पदि तिवानुजानात्प्रोमित्येव तदहेषा एव
समृद्धिर्बनुशा समर्थिता ह वे कामानि भवति प एदेवं
विद्वनश्चयुद्धीभुपाल्ते ॥

Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated; hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgitha.

¹ An employer of priests at a sacrifice, the person who institutes its performance, and pays its expense.

² Saṅkara argues that if he can procure the gratification of the desires of his employer, he must of course be able to gratify his own wishes.

Om is also prosperity. How? "Verily this" (the subject of discourse) "is an injunctive term,"— *Anujñā-ksaram*, from *anujñā* and *akṣara*; *anujñā* signifying "injunction," "order," and ultimately the letter Om. How came it to be an injunction explains the *Sṛuti*: "Whatever is enjoined" or assented to, by the learned or wealthy regarding learning or wealth, it is done by saying "Om"; thus in the *Veda*, "thirty-three" is assented to by Om.¹ In worldly affairs likewise when one is addressed with such words as, "I appropriate this wealth of yours," Om is his assent. The letter Om is called "Prosperity" for injunction and prosperity are *here* equivalent; from the latter being the origin, source or root of the former. The prosperous alone can pass the word of command, "Om," wherefore is that letter possessed of the attribute of prosperity. By the adoration of the prosperous *Udgītha* he partakes of its quality and promotes the desires of his employer, who knowing it thus adores, etc.

9. तेनेयं ब्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शःसत्योमित्युद्गाय-
त्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥

Through its greatness and effects is the three-fold knowledge maintained; for the worship of this letter is Om recited, Om exclaimed, Om chanted.

The letter Om is now eulogized for its adorableness, and as an inducement to its worship.

How? By that same letter the three-fold knowledge, comprising the *Rg-Veda* and the rest, is maintained, *i.e.*, the ceremonies enjoined therein; for recitations and other processes of the *Vedas* cannot maintain the threefold knowledge themselves [*i.e.*, the *Vedas*.] whereas it is plain that the ceremonies do. How? It is evident from the premises "Om is recited! Om is exclaimed!

¹ An allusion to a Vedic tradition. YĀJÑAVALKYA having been asked by SĀKALYA as to how many gods there were, said: "Thirty-three." Sākalya assented by saying, "Om."

Om is chanted" that the Soma yāga [sacrifice of the moon plant] is alluded to, the rites whereof are for the worship of this letter, the emblem of the Divine Soul, the adoration of which is the worship of the Deity's Self; thus in the Bhagavad-Gītā: "Mankind attain excellence by adoring him through their respective works." What are "its greatness and effect"? By the "greatness" of Om is implied the existence of priests, institutors of sacrifices, and their wives; and by its "effect," oblations of fermented corn, barley or the like. Sacrifices and burnt offerings are performed through this letter; thereby is the sun maintained; from the sun proceed life and allment, through the instrumentality of heat and rain; through life and allment, are sacrifices performed. It is therefore said [in the text] through the greatness and effect of this letter, etc.

That it might not appear that ceremonies are due to those only who are proficient in the knowledge of "Om," the Sruti proceeds:

10. तेनोमी कुलो दधेनदेवं वेद यथ न पेट । नाना तु विदा
चापिया च पदेय विद्या कलौति ध्रदपोपनिषदा तदेव
विदितरं भवतीति ललसेतस्याग्रस्तोपनिषदात्मानं भवति ॥

Both those who are versed in the letter thus described, and those who are not, alike perform ceremonies through this letter. Knowledge and ignorance are unlike each other. What is performed through knowledge, through faith, through Upaniṣad, is more effectual. This verily is the description of the letter.

"Both, those who are versed in the letter thus described, and those who are proficient in mere ritual performances, but know not its exact nature, "perform" ceremonies. Since both are entitled to fruition from their capability in ritual works, of what import then is a

knowledge of the exact nature of this letter, it being evident that *the succession of cause and effect is invariable and altogether irrespective of the knowledge of such succession*; thus, the use of myrobolams causes purgation to all, whether apprized of its effects or otherwise? But that cannot apply here; for "knowledge and ignorance are unlike each other," i.e., they are distinct in their natures, and cannot lead to a similar fruition.

Is the knowledge of the letter Om as a component of ceremony, and its knowledge as the quintessence, the all-gratific and the prosperous, the same? No. Since the latter knowledge is additional to knowing it has a mere part of ceremony, it is reasonable that the fruition thereof should be greater; just as in worldly affairs, in the sale of a ruby or other jewel, *for instance*, a jeweller from his superior knowledge obtains advantages over a forester (*sabara*); so a work performed "through knowledge," i.e., with a consciousness of its nature,— "through faith," with a confidence in its results,— "through Upaniṣad," with a devotion or an earnest application of the mind,— "is more effectual" than otherwise; i.e., when unaccompanied with adequate knowledge, it does not produce great results. Works with knowledge having been declared "more effectual," it is to be inferred that works without knowledge are *also* effectual, *but only in a positive degree*; for the ignorant are not *wholly* disentitled to works, as it is to be found, in the ANUṢĀSTI chapter of the *Rg-Veda* that even ignorant men can officiate as priests.

The adoration of this letter as the quintessence, as the all gratifier, or, as the prosperous is all the same, there being no difference in the effort necessary for its performance;—multiplicity of attributes merely denotes varied means of adoration.

This is the description of the letter under discussion, called the Udgitha.

SECTION II

१. देवासुरा ह रे यत् संप्रिति उभये प्राजापस्यालाद् देवा
उद्गीथमात्रां त्वं नैवानभिमित्यान् इति ॥

Whereso indeed the Devas (Gods) and the Asuras (demons), the offspring of Prajāpati, contended. Thereof the *Devis* collected the Udgitha, *saying*, hereby we will overcome the Asuras.

"Whereso indeed, etc." The "Devas" are faculties which are enlightened (regulated) by the Sastra; the word being derived from *div*, to "illuminate," "enlighten," "manifest". The Asuras are opposed to the former; they are faculties devoted to enjoyment of self in all its vital functions and are naturally the types of darkness. The indeclinables *॒* and *॑* are introduced to indicate connection. "Whereso," i.e., with the object of depriving each other of their objects of desire, the Devas and Asuras "contended," contested; the root-*यृ* to "exert," to "endeavour" with the prefix *॒यृ* meaning to fight, to "contest," to "contend". The Asuras or the dark passions common to all animated creatures, being naturally disposed to overcome those faculties which have the light of the Sastra for their guide, and again, the Devas or faculties enlightened by the Sastra, being opposed to the former, the wars of the Devas and Asuras, i.e., their mutual contention, for supremacy, are constant from eternity within the breast¹ of every creature.

This contest is here narrated by the Sruti in the form of a tale, in order to develop a knowledge of the cause of virtue and vice, and of the purity of life.² Both the Devas and the Asuras are the offspring of Prajāpati.

¹ Lit. body.

² We ought, we think, to render here, the word *prâna* by soul, for Sankara evidently had his eye on the *mukhya prâna* "chief life" or "vital air," of the 6th verse when he penned this line.

Prajāpati is the designation of a soul proficient in knowledge and ceremonies; thus says a Sruti, "Verily the soul is the *Uktha*; he is the great Prajāpati."¹ Knowledge and natural propensities being opposed to each other, though proceeding from the same source, they are likened to the discordant sons of one parent, of whom, in order to acquire supremacy, the Devas "collected" commenced the "Udgitha," or ceremonies connected with the recitation of the Udgitha, that is, they commenced the ceremonies *jotisṭoma*, etc.—the commencement of the Udgitha itself being impracticable, the object of the ceremony being to have success over their antagonists: "hereby we will overcome the Asuras."

2. ते ह नासिक्यं प्राणमुद्रीथमुपासांचक्रिरे तश्हामुराः पाप्नना
विविधुस्तस्मात्तेनोभयं जित्रति सुरभि च दुर्गन्धिं च पाप्नना
ह्येष विद्धः ॥

They adored breath as the Udgitha; the Asuras contaminated it with sin; hence it smells both fetor and aroma, being verily contaminated by sin.

Wishing to commence the Udgithaic ceremony, the Devas adored breath or *nāsikya prāṇa* [nasal air or nasal life]—so called from the nostrils being the place of its origin,—the original source and reciter of the Udgitha, and possessing sensibility and the power of inhaling, under the belief of its being the Udgitha, that is to say, they adored the letter Om, called the Udgitha, as breath. Nor was this being wrong and adopted at the expense of truth for in reality the letter Om is adored. "You have said" [argues an opponent], "that they commenced works connected with the Udgitha,² how can you now maintain that they adored Om as breath?" There is no inconsistency in this; for in the Udgithaic ceremony, its performer, i.e., the soul looked upon as the Om—the representative of a part or portion of

¹ Sāma Veda.

² Verse 1st.

the Udgītha—being declared as the object of adoration—and no distinct object being propounded—and that act of itself being a ceremony [the expression] "They commenced ceremony" is appropriate. The Asuras, naturally of dark disposition, contaminated, pierced, penetrated, tainted the chanter of the Devas, the resplendent nasal air with the sin which proceedeth from themselves; [or in other words] breath elated by the desire to inhale sweet odours, lost its sense of discriminations,¹ and in consequence of this fault, was tainted by sin, and therefore is it said, "the Asuras contaminated it with sin." Because the Asuras tainted breath with sin, therefore doth the breath of creatures impelled by sin, inhale bad odours: and hence do mankind smell both stench and perfume, being "contaminated by sin". The word "both" (अयं हेरु वृद्धि) is objectless, just as in the passage: "Let him expiate whose oblations both of dawn and twilight are defiled";² the Sruti itself elsewhere on a similar occasion says, "that by which it inhales obnoxious (smell) is vice."

3. अथ ह चक्षुश्चन्द्रीभ्युपासांगकिरे तदामुराः पाप्नना विविष्ट-
स्तात्पोषयं कदति सत्यं चाकृतं च पाप्नना तेष विदः ॥

They then adored speech as the Udgītha; the Asuras contaminated it with sin; hence it expresses both truth and untruth, being verily contaminated by sin.

4. अथ ह चक्षुश्चन्द्रीभ्युपासांगकिरे तदामुराः पाप्नना विविष्ट-
स्तात्पोषयं पश्यति दर्शनीयं चादर्शनीयं च पाप्नना
लेतद्विदम् ॥

¹ The sense is that the benefit of inhaling good odour was common to all.—ANANDAGIRI.

² I.e., as in the passage quoted, the word "both" does not render it necessary that the oblations of both dawn and twilight should be simultaneously defiled, so here the inhalation of either feter or aroma is intended.

They then adored vision as the Udgītha ; the Asuras contaminated it with sin ; hence it views objects both [such as are] worthy and [such as are] not worthy of observation, being verily contaminated by sin.

5. अथ ह श्रोत्रमुद्दीयमुपासांचक्रिरे तद्वासुराः पाप्मना विविध-
स्तस्मात्तेनोभयः शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना
ह्येतद्विद्धम् ॥

Next they adored audition as the Udgītha ; the Asuras contaminated it with sin ; hence it hears both what are worthy of audition and what are not, being verily contaminated by sin.

6. अथ ह मन उद्गीयमुपासांचक्रिरे तद्वासुराः पाप्मना विविध-
स्तस्मात्तेनोभयः संकल्पयते संकल्पनीयं चासंकल्पनीयं च
पाप्मना ह्येतद्विद्धम् ॥

Next they adored mind as the Udgītha ; the Asuras contaminated it with sin, and hence it wills both good and evil, being verily contaminated by sin.

In order to establish the adorableness of the chief vital air, the Sruti here engages to prove its [sole] purity, and with that view, vision and the other vital functions (devatās, gods) are successively discussed, and forsaken as contaminated by sin proceeding from the Asuras. Those not recited, such as perception, taste and the like, are to be taken in the same light with those that are a different Sruti having said : "thus, indeed, these Devatās (faculties) were pierced by sin."

7. अथ ह य एवायं मुख्यः प्राणस्तमुद्दीयमुपासांचक्रिरे तः हासुरा
ऋत्वा विद्ध्वंसुर्यथाश्मानमाखणमृत्वा विध्वः सेत ॥

They then adored that which is the chief vital air, as the Udgītha; the Asuras approached it, and were destroyed as [is an earthen ball hit] against an impregnable rock.

Breath and the rest being contaminated by vice, and the idea of their being worthy of adoration being thus renounced, they next adored that which is the chief vital air, and which abides in the mouth, as the Udgītha. It, the Asuras, approached as before, and on wishing [to contaminate it with sin] were immediately destroyed. As in the (physical) world an earthen ball thrown against a stone to break it, breaks itself and is destroyed without in the least affecting the stone, so were the Asuras destroyed: that which cannot be dug (Khana) with a spade or the like, nor even broken by an axe, is Akhana—impregnable.

Thus the chief vital air is [proved to be] pure, being unsubjugated by carnal passions.

८. एवं यथाशमानमालणमृत्वा विष्वसते प्रहृष्टेय स मिष्वसते य
एवंविदि पापं कामयते यश्चेनमभिदासति स एषोऽशमाखणः ॥

Thus, verily, as an earthen ball is destroyed when hit against an impregnable rock, so doth he perish who wishes to contaminate with vice, him who thus knoweth [the chief vital air], as also he who injures him. He is as the impregnable rock.

The Sruti now proceeds to propound the reward of knowing the chief vital air thus. "As an earthen ball is destroyed," etc., is given as an example. "So doth he perish," is destroyed, "who desires to contaminate with vice," unbecoming actions, as also he who injures, abuses, vilifies, or chastises him "who knoweth the chief vital air" to be thus, as herein related—i.e., perish in a like manner, he, the knower of the chief vital air, being—like unto an

impregnable rock,—unsubjugable. Breath and the chief vital air are both modifications of air, how then doth one become liable to contamination by sin and not the other? This is not inconsistent. Breath by its location in an impure place, becomes contaminated while the other from its superior position remains pure and uncontaminated. As an axe [or other instrument] is made subservient to use when in the hands of a proficient person, and not otherwise, so breath, ministered by impure odour becomes polluted and not the other.

9. नैवैतेन सुरभि न दुर्गन्धिं विजानात्यपहतपाप्मा ह्येष तेन यदश्वाति
यत्पिबति तेनेतरान् प्राणानवत्येतम् एवान्ततोऽवित्त्वोत्क्रामति
व्याददात्येवान्तत इति ॥

Through it, man inhales not odours, sweet or foul, being itself immaculate. Whatever is drunk or eaten by it supports the rest of the vital powers. At the last moment, deprived of support, they depart, and make men gape at the time of their death.

As the chief vital air is not contaminated by vice, so it does not inhale fetor or aroma, and men perceive odour through the organ of smell only. The effect of vice not being perceptible in the chief vital air, it is said to be that by which sin is "destroyed," consumed, demolished, (अपहतपाप्मा), and this destroyer of sin itself is pure. The organs of smell and the rest are selfish in their disposition, inasmuch as they are addicted to their own peculiar gratifications; not so life, which seeks the good of all.

How so? Thus. Whatever men eat or drink through vital life supporteth and nourisheth breath and the rest of the organs, and they are preserved thereby, and life necessarily becomes all-supporting and pure. If it be questioned how the food and drink of the chief vital air maintain the rest, it is said, "at the last moment," at the time of death,

"deprived of support" [food and drink] they depart; that is, the organs of sense depart from or forsake the body, the functions of eating and drinking being impracticable without life, and the death of the organs follows as a matter of course. The disrelish of the chief vital air for food at the time of the death is evident, hence the gaping, which constitutes a characteristic of death from want of food.

10. तद्दिवा उद्गीथमुपासांचक एवाद्विमं मन्त्रेऽद्वानो यसः ॥

Āngira adored it, the Udgitha, hence verily it is called Āngirasa, [or] the essence of all the organs [Angas].

Āngira adored it, etc. [This verse has been differently rendered by Sāṅkara. According to him Baka, son of Dalbhya as hereafter related, adored the chief vital air possessing the nature of Āngira, which verily is the Udgitha.

The most obvious meaning is as given above. Sāṅkara was aware of this, but says that the word ĀNGIRA though in the nominative should be construed as if it were in the dative, and in support of this, adduces instances from the Vedas in which the nominative has been thus used].

11. तेन तद्दृष्टि वृहस्पतिलक्ष्मिथमुपासांचक एतमु एव वृहस्पतिं मन्यते
वाग्धिष वृहत्ती तत्वा एव पतिः ॥

Lo, Bṛhaspati adored it, the Udgitha, hence verily it is called Bṛhaspati; speech is Bṛhati [a form of metre] whereof it is the source [pati].

12. तेन तद्दृष्टिय उद्गीथमुपासांचक एतमु एवायास्यं मन्यन्त आस्या-
यद्यते ॥

Āyāsyā also adored it, the Udgītha, hence it is called Āyāsyā ; [or] that which proceeds from the mouth [Āsyā].

13. तेन तःह वको दालभ्यो विदांचकार ॥ स ह नैमिषीयानामुद्राता
बभूव स ह स्मैभ्यः कामानागायति ॥

So, did Baka, son of Dalbhya, know it, and glorify it for the gratification of the desires of the sages of Naimiṣa, for whom he officiated as a chanter [of the Sāma Veda].

14. आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त
इत्यध्यात्मम् ॥

He who, knowing it thus, adores this undecaying Udgītha, becomes the (most successful) solicitor [of boons]. This is spiritual [worship].

SECTION III

1. अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य
उद्ग्रायति उद्धृतं स्तमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो
भवति य एवं वेद ॥

Next (the worship of the Udgītha) as connected with gods : He who dispenseth heat is the Udgītha. Let him be adored. For rising he singeth for welfare of the creation rising he dispelleth the dread of gloom. He,

who knows him thus, becomes a destroyer of the fear of gloom.

The Udgitha being adorable in different ways, "Next," subsequent to the narration of its inherent [lit. mental] worth, the Sruti commences the adoration of the Udgitha as connected with deities. "He," the sun who dispenseth heat, should be adored as that Udgitha, that is the Udgitha should be adored as the sun. The phrase "that Udgitha" denotes certain letters, how is it to be applied to the sun? It is said "rising" (*Udayan*), ascending he singeth for the creation, that is, for the growth of food for the creation. Did he not rise, grains, such as wheat, would not attain to maturity, consequently he singeth as do the chanters at a sacrifice—that is, as the chanters at a sacrifice, reciting the Udgitha, pray for the abundance of food, so doth the sun. Moreover ascending above the horizon, he destroyeth the dread of the animated creation and nocturnal gloom. He who knows the sun as herein described, becomes the destroyer both of the dread of birth and death, and its cause, gloom, which is ignorance.

2. समान उ एवायं चासी गोग्रोऽग्रमुग्रोऽसी स्वर इतीमाचथते स्वर
इति प्रयास्वर इत्यनुं तस्माद्वा एतनिमनमुं नोद्वीप्यमुपासीत ॥

Verily this [the sun] and that [the chief vital air] are alike; this is warm as well as that ; this may be called transitive (स्वरः); that is transitive and retransitive; therefore let this and that be adored as the Udgitha.

3. अथ खलु व्यानमेवोद्वीप्यमुपासीत यदौ प्राणिति स प्राणो कदपानिति
सोऽपानोऽय यः प्राणपानयोः सन्धिः स व्यानो यो व्यानः सा
वाक् तस्मादप्राणननपानन्वाचमभिव्याहरति ॥

Moreover, let Vyāna be adored as the Udgītha. That [function] by which (breath) is respired is *Prāṇa*, that by which [it] is inspired is *Apāna*, and the interval of the two is *Vyāna*, which is speech. Therefore speech is articulated irrespective of inspiration and expiration.

Moreover, etc. The worship of the Udgītha in a different form is now to be related. *Vyāna*, a vital action of life is to be adored as the Udgītha. Now for its nature. The function by which man "respires," breathes through his mouth or the nostrils, is called *Prāṇa*; that by which he "inspires," inhales, is *Apāna* or the function of inspiration. We next come to that which is the interval between the inhalation and exhalation aforesaid; a distinct function called *Vyāna*, but it is not the same which is described by the Sāṅkhyas. But why forsake these *Prāṇa* and *Apāna*, and assiduously apply to *Vyāna*? Because, of its functional superiority; and what is that functional superiority is next described: "Whatever is *Vyāna* is speech," that is, the function of *Vyāna* is speech. Thus the vocal function being dependant on *Vyāna*, men articulate without any reference to inspiration or respiration.

4. या वाक्सकर्त्तस्मादप्राणन्ननपानन्तुचमभिव्याहरति यकर्त्तत्साम तस्माद-
प्राणन्ननपानन्साम गायति यत्साम स उद्दीथस्तस्मादप्राण-
ननपानलुद्धयति ॥

That which is speech is *Rk*, therefore do [men] articulate the *Rk* without inspiring or respiration. That which is *Rk* is *Sāma*, hence is it chanted without inspiring or respiration. That which is *Sāma*, is *Udgītha*, hence is it chanted without reference to inspiration or respiration.

Again, *Rk* is only a form of speech, which includes the *Sāma*, of which letter the *Udgītha* is but a form,

consequently they are articulated without reference to inspiration or respiration, by the assistance of Vyāna alone.

5. अतो यन्मनानि वीर्यंनि क्लांगि प्राणेन्द्रियनानेः सरणं
दद्य एतु आप्तवान्दद्यनानानस्तानि फलोत्पेतस्य
हेतोन्ननेऽप्यमुपाधीत ॥

Moreover, all other mighty actions, such as the production of fire by friction, running a course, or stringing a strong bow, are performed without reference to inspiration or respiration, therefore is the Vyāna worshipped as the Udgitha.

Nor is articulation alone the function of Vyāna, other mighty actions requiring great exertions, "such as the production of fire by friction, running a course, stringing by bending a strong bow," men perform without either inspiring or respiring: consequently Vyāna is superior to the function of either Prāṇa or Apāṇa, and inasmuch as adoration to the great is proper, being highly efficacious as adoration to a king, it is advanced to be an object of worship.

6. शुद्धीयाभुरभ्युपास्तोद्विष इति प्राण एतोप्राणेन धृतिष्ठति वामी-
वांनो ह गिर इवाचक्षतेऽनं धमने हीरू सर्वे स्थितम् ॥

Next verily let the letters of the [word] Udgitha be adored as the Udgitha. Respiration [Prāṇa] is "Ut," for men attain the power of rising from respiration; speech (Vak) is "Gi," for vak and gira, are said to be synonymous;—"tha" is aliment, for verily, every thing is supported by food [sthitam].

"Next," it is propounded that "verily let the letters of the Udgitha be adored," not the letters described in the chapter called the Udgitha, but the syllables of the word

Udgītha ; by adoring the syllable of a name the nominee is adored, just as Misra so and so. "Prāṇa is *ut*" and this syllable ought to be believed as such. How Prāṇa is called '*ut*' is thus explained : for all *living beings* rise (*uttisṭhati*) while those that are without life rise not, and therefore they are identical. Speech is *gī*, for all honest men know speech by the word *gī*. Lastly, *tha* is aliment. All are sustained (स्थितं sthitam) by aliment [anna] and therefore there is *evident* similarity between the letter *tha* and aliment अन्. The triple similarity here shewn, in the Śruti will be (again) met with *as we proceed*.

7. द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्यायुर्गारग्निस्यत्सामवेद
एवोद्यजुर्वेदो गीः क्रग्वेदस्यं दुर्ग्वेऽस्मै वाग्दोहं यो वाचो
दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्धीयाक्षराण्युपास्त
उद्धीथ इति ॥

The heaven (*dyau*) is Ut, the atmosphere [antarikṣa] is Gī, and the earth (*pṛthivī*) is Tha. The sun (Āditya) is Ut, the wind (*Vāyu*) is Gī, and fire (Agni) is Tha. The Sāma Veda is Ut, the Yajur Veda Gī, and the Ṛg-Veda Tha. For him who, thus knowing, adores the letters of the Udgītha as the Udgītha, speech itself yields its wealth, and the adorer obtains alimental treasure and the power to consume the same.

8. अथ खल्वाशीः समुद्धिरुपसरणानीत्युपासीत येन साम्ना
स्तोष्यन्स्यात्तत्सामोपधावेत् ॥

Now, then, that which yields desirable objects [*will be disclosed*]. What are worthy of meditation should be thus adored : the Sāma hymn by which *the adorer* is to glorify should be enquired into.

9. यस्यामृति तामृतं यदार्थेयं तमृषिं यां देवतामभिष्ठोऽन्यन्स्यात्तां
देवतामुपधावेत् ॥

The Rk hymns in which they [the Sama hymns] occur, the Sages, *who first promulgated them*, and the Devas glorified by those hymns, should also be reflected upon.

10. येन छन्दसा स्तोऽन्यन्स्यातच्छन्द उपधावेदेन स्तोमेन स्तोऽन्यमाणः
स्यात् ४ स्तोममुपधावेत् ॥

The metre with which he is to glorify, the praise with which he is to eulogize.

11. यां दिशमभिष्ठोऽन्यन्स्यात्तां दिशमुपधावेत् ॥

And the quarter facing which he is to eulogize, should also be reflected upon.

12. आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह
यदस्मै स कामः समृष्येत यत्कामः स्तुवीतेति यत्कामः
स्तुवीतेति ॥

Lastly, approaching his own spirit, and calmly reflecting on one's object, let him eulogize. With whatever object he singeth—verily with whatever object he singeth—fruition doth immediately follow.

Having thus successively eulogized the Sama hymn and the like, let his own self be meditated upon, eulogized in meditation, meditating also upon, the desires (*which lead to action*); “without excitement,” i.e., without error as to voice or in the enunciation of sibilants or consonants. For him who thus knows, fruition immediately follows. What

fruition? That which one wisheth; the repetition implies earnestness.

SECTION IV

1. उ॑मित्येतदक्षरमुद्रीथमुपासीतोमिति ह्युद्ग्रायति तस्योपच्याख्यानम् ॥

Om, this letter should be adored, Om is recited.
Its description.

2. देवा वै मृत्योर्बिस्यतस्त्रयीं विद्यां प्राविशः स्ते छन्दोभिरच्छादयन्य-
देभिरच्छादयः स्तच्छन्दसां छन्दस्त्वम् ॥

The Devas, dreading death, adopted the three-fold knowledge of the Vedas. They shielded themselves with psalms. The psalms are called chandas, because the Devas shielded (*acchādayan*) themselves therein.

3. तानु तत्र मृत्युर्था मत्प्यमुदके परिपश्येदेवं पर्यपश्यद्वचि साम्नि
यजुषि । ते नु वित्त्वोर्ध्वा ऋद्वचः साम्नो यजुषः स्वरमेव
प्राविशन् ॥

As *Fishermen* look at a fish in water so did Death behold them in the Rk, Yajus and Sama hymns. They, apprised of it, forsaking the Vedas, of a truth betook to the asylum of Voice.—*Svara*.

"As *Fishermen* look at fish, in" shallow water with a view to ascertain how they may be secured, either by hook or by drawing out the water, so Death, with a like object, beheld "them," the Devas, immersed in ceremonies,

i.e., he ascertained that they may be secured when their rites together with their effects which are equally impermanent shall be consumed. Where did he observe the Devas? "In Rk, Sama and Yajus"—i.e., engaged in ceremonies achievable by those Vedas. "They," the Devas, having their intellect refined by their attachment to the rituals of the Vedas, learnt the object of Death. Apprised of it, they, forsaking the ceremonies achievable by the three Vedas whereby they despaired of being defended, betook to the asylum of the letter possessed of immortality and security called Svāra, i.e., they devoted themselves to the adoration of Om. The word यज् "of a truth" not only signalizes the act, but excludes all ritual performances save the adoration of Om.

४. यजा वा कन्नमासोत्येनित्येवातिस्वरत्येवृत्तादी यजुरेण उ स्वरो
यदेतदश्चुभेतदमृतमभयं तत्प्रविश्य देवा अगृता अभया अभवन् ॥

In reciting the Rk hymns Om is articulated (*Svarati*), so in the Yajus and Sama, therefore, indeed, is this letter [the Udgitha] possessing immortality and safety, called SVĀRA. Adopting its support the gods became immortal and secure.

How the letter Om is deducible from the word Svāra, is thus explained: "In reciting the hymns of the Rk, Yajus, and Sama Vedas Om is articulated, (*Svarati*) therefore it is SVĀRA, the letter possessing immortality and security." Adopting its support the Devas obtained immortality and safety, the attributes of that support.

५. स ए एतदेवं विद्वानक्षरं प्रणीत्येतदेवाक्षरं स्वरममृतमभयं प्रविशति
तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥

He who, knowing it thus, praiseth this letter, obtains the immortal and secure letter Svāra, and obtaining it, like unto the Devas, becomes immortal.

Like the gods, he who, knowing this letter possessed of immortality and safety, "praiseth" it (by praise adoration is indicated) obtains it and attains immortality like unto the gods; for as the Deity is not actuated by the same feeling which makes a mortal monarch differently regard his guests according to intimacy, etc., the reward of the adoration is (alike) in all cases, neither more nor less than what the gods obtained.

SECTION V

1. अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा
आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरक्षेति ॥

Verily that which is Udgītha, is Praṇava, and the Praṇava is the Udgītha. The Āditya in truth is the Udgītha—the Praṇava, for it moves resounding Om.

2. एतमु एवाहमन्यगासिपं तस्मान्त्मम त्वमेकोऽसीति ह कौपीतकिः
पुत्रमुवाच रश्मीऽस्त्वं पर्यावर्तयाद्वहवो वै ते भविष्यन्ती-
स्यविद्वतम् ॥

"Verily I sang *in praise* of the sun," said Kauśitaki, to his son, "therefore have I thee alone. Know the rays¹ and thou shalt obtain a numerous progeny." This is *the adoration of Om as related to physical powers.*

"Verily I sang in praise of the sun," i.e., "I meditated on the sun and its rays as the same," therefore

¹ In the original the word is used in the singular number.

have I thee alone for my son," said Kauṣītaki, son of Kusītaka, to his son. Do you know them to be different, and "thou shalt obtain a numerous progeny".

3. अथात्वं य एवं मुखः प्राणस्तमुदीधमुपासीतोमिति विषये स्मृतेति ॥

Next as connected with the Spirit. Verily the chief life is to be adored as the Udgitha, for, resounding Om, it proceedeth.

The adoration of Om as connected with the spirit is next described. The chief life is to be adored, for it, like the sun, resounding the word of command, Om, sets speech and the other organs to their duty. No body ever hears life actually resounding Om, the sense therefore is that it enjoins to each its duty.

4. एतम् एवाद्मन्त्रगातिं तत्त्वान्तम् त्वमेकोऽसीति ह कीर्तिः
मुमुक्षुवाच प्राणाद्दत्तं भूमाननभिगायत्राद्वहनो ये मे भविष्य-
त्तीति ॥

"Verily I sang in praise of that," [the chief life] said Kauṣītaki to his son, "Do thou sing in praise of it as manifold, praying for numerous progeny."

5. अथ चद्रु य उद्धीयः स प्रणवो यः प्रणवः स उद्धीय इति
हेत्यदत्तमित्यापि दुर्दीधमनुसमाहरतीयनुसमाहरतीति ॥

He verily, who knows the Udgitha, to be the Praṇava and the Praṇava to be the Udgitha, reconciles by the rituals of the Hota, the errors of the Udgata,—verily reconciles the errors of the Udgata.

Having identified the Udgitha with the Praṇava, its advantages are next related. "Rituals of the Hota," [lit.

Hotṛśadana,] the place or seat of the Hotā, but as the place cannot produce the effects, the rituals are meant: "the errors of the Udgātā," the errors which the Udgātā commits in reciting the Udgītha, he reconciles, as medicines reconcile offending humours.

SECTION VI

1. इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः
साम गीयते इयमेव साग्निरमस्तत्साम ॥

This [earth] verily is the Rk, and fire Sāma. The Sāma rests on the Rk, and therefore doth the chanter of the Sāma Veda call the Rk the upholder of the Sāma. Verily the earth is SĀ, and fire AMA, whence comes Sāma.

Having in the preceding sections described the adoration of Om for the attainment of particular objects, the Sruti now begins to relate a form of adoration which gratifies all desires. "This verily is the Rk," etc. This earth is verily the Rk, i.e., the earth and fire are to be identified with the Rk and the Sāma, because, says the Sruti, the igneous Sāma rests on, or is supported by, the terrene Rk; (the point of resemblance being that as the Sāma is included in the Rk, so is fire contained in the earth, or because there is slight difference between them, the letters of the Sāma being indicative of the earth and fire);—nor are fire and the earth different, for they are always connected with each other like unto the Rk and Sāma.

2. अन्तरिक्षमेवर्गव्युः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयते अन्तरिक्षमेव सा वायुरमस्तत्साम ॥

Verily the sky is Rk, and the wind Sama. The Sama rests on the Rk, therefore doth the chanter of the Sama Veda, call Rk the upholder of the Sama. Verily the sky is Sā, and wind AṂA whence comes Sama.

How? The earth is Sa, the first half of the word Sama, and fire the other half—Ama, and necessarily the two words together form the Sama; nor are they mutually different, for lie unto the Rk and the Sama they have constant connection with each other, therefore are they said to be a compound of the Rk and the Sama. Some say that this verse establishes that the two constituents of साम (Sama) should be revered as indicative of the earth and fire.

3. योरेवगांदित्यः साम तदेतदेतस्यामृच्यध्यूढः साम तस्माद्च्यध्यूढः
साम गीयते योरेव सादित्योऽमस्तत्साम ॥

Verily the heaven (Dyau) is Rk and the Sun, Sama. The Sama rests on the Rk, therefore doth the recitor of the Sama Veda, etc., etc., as before.

"Verily the heaven is the Rk," etc., as before.

4. नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
द्च्यध्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥

Verily the Stars are Rk and the moon is Sama, the Sama rests, etc., etc., as before.

The moon is the lord of stars, hence is it likened to the Sama.

5. अथ यदेतदादितस्य शुक्रं भाः सैवर्गीयं यन्नीलं परः कृष्ण तत्साम
तदेतदेतस्यामृच्यध्यूढः साम तस्माद्च्यध्यूढः साम गीयते ॥

The whiteness of the sun is Ṛk, and its darkness—deep darkness—is Sāma. The latter rests on the former, therefore doth the reciter of the Sāma Veda call the Ṛk the upholder of the Sāma.

“The whiteness of the sun,” that is the luminous rays of the sun, constitute the Ṛk, and the “darkness—the deep darkness”—which is only visible to those who know the Sāstras, constitutes the Sāma.

Hence the different rays of the sun form the Sū and Ama.

6. अथ यदेवैतदादित्यस्य शुक्रं भाः सैव साथ यन्नीलं परः कृष्णं
तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते
हिरण्यशमश्रुहिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥

The brightness of the sun, that is, the white light of the sun, is SA ; that which is black—very black—is AMA, whence comes Sāma. That resplendent male of golden hair and whiskers, whose whole *body even* unto the nails is of gold, whom we behold in the interior of the sun.

“The brightness of the sun,” etc., “Golden”. As it is not consistent for the Deity, whose joints are formed of the Ṛk and Sāma to be made of actual gold, nor can vice be consistently attributed to gold, therefore to talk of its absence is absurd--farther, it is evident the object under discussion is not formed of metal, it necessarily follows, that the expression gold metaphorically implies brilliancy—elsewhere the same construction follows. He who dwells (जायनात्) in an abode, पुरि, or He who fills (पूर्णति) the universe with his own soul, is the Male or Puruṣa ; who is “visible” only to those whose eyes are withdrawn from worldly objects, whose hearts are contented, and who have undergone the

discipline appropriate to a religious scholar (Brahmacarya). As it is possible for a resplendent being to have black hairs and whiskers—it is here expressly pointed out "golden whiskers, golden hairs," etc., i.e., they too are brilliant.

7. तद्य एवा कर्मासं दुर्गमीक्षेवस्त्रिगो नम्येति नाम स एव
संभवः पापम् उद्दित उद्देवि ह एव संभवः पापम् य एव
पैद ॥

Whose eyes are like unto lotuses, red as the orb of the rising god of day, is called Ut. He verily is above [Udgata]—all sin. He indeed ascends above all sin, who knows Him thus.

Of this Male, whose whole body is golden, there is some distinction in the eyes. They are red like unto lotuses which are bright, as the parts around the postial callosities of the monkey; Kapyaka from Kapi monkey, and Āśa to sit. Here the comparison is not unworthy, being between the lotuses and the parts around the callosities. Of him is this qualitative named Ut. How? Qualitative because, having exceeded (Udgata) all sin together with its effects it becomes Ut. He who knows him of the name of Ut, as herein described, rises above all sin: एव and ते are expletives.

8. नस्य च साम च गेगो तस्माद्गृथमात्मात्मेयोद्गतेतस्य हि गाता
स एव ये चामुचात्मांत्रो लोकात्मेयो चेष्ट देवकामानां
चेत्यर्थित्यनम् ॥

The Rk and the Sama are his joints, hence is He the Udgitha, and therefore in chanting the Udgitha, doth the chanter become Udgāta, for he sings in praise of Ut. He rules over all the regions above the sun, and over all who desire the abode of gods. Thus far on the

adoration of the Deity with reference to physical powers.

To point out that the Male is the Udgītha, as are the sun and the rest, it is said as follows.

The R̥k and the Sāma which have been likened to the earth and Agni are His joints, for verily He is the soul of all, being the lord (ईश) of those who desire recompense, they may be His joints, also for His being the cause of all. Whereas He who is called Ut, has the R̥k and Sāma for His joints, therefore is He the Udgītha, here [somewhat] indirectly expressed, as gods delight in indirect allusions. "Therefore" for this reason, for reciting the Ut, he is called Udgatā.

That god called Ut is the lord of all who reside in regions above the yonder sun, and is the protector of all, for says a *mantra*: "He upholds the earth as well as the heaven. He is the lord of what is longed for by gods."

Thus hath been related the description of the venerable Udgītha as connected with physical powers.

SECTION VII

1. तथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामुच्यध्यूढः साम
तस्माद्युच्यध्यूढः साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥

N w with reference to self. Speech is R̥k, and Life, Sāma. On that [speech alias] R̥k rests the [life alias] Sāma, therefore is the R̥k said to be the upholder of the Sāma. Speech is SĀ, and life Ama, whence Sama.

२. चमुरेगांत्वा साम तदेतदेतस्यामृच्छृङ् १. साम तत्त्वाद्वच्छृङ्
साम गीते चमुरेव सात्त्वान्तस्त्वाम ॥

The eyes are Rk, and their reflection, Sama. On the [eyes alias] Rk rests the [reflection alias] Sama, therefore is the Rk said to be the upholder of the Sama. The eyes are SA and the reflection Ama, whenceo Sama.

३. ओऽनेपर्श्वः साम तदेतदेतस्यामृच्छृङ् २. साम तत्त्वाद्वच्छृङ्
साम गीते ओऽपेत या पनोऽन्तस्त्वाम ॥

The ears are the Rk, and the mind Sama. On those [ears alias] Rk rests the [mind alias] Sama, therofore is the Rk said to be the upholder of the Sama. The ears SA and the mind Ama, whenceo Sama.

४. अथ यदेतश्वः शुक्रं भाः सेवय यज्ञां परः कृञ्जं तत्त्वाम
तदेतदेतस्यामृच्छृङ् ३. साम तत्त्वाद्वच्छृङ् ४. गाम गीते ।
अथ यदेनैतश्वः शुक्रं भाः सेव्य साप्य यज्ञां परः कृञ्जं
तदम्नस्त्वाम ॥

Next, that which is the white light of the eyes is Rk, and its black—deep black—rays are the Sama. On that [white light alias] the Rk rests [the black rays alias] the Sama, therefore is the Rk said to be the upholder of the Sama. Now the white light of the eyes is SA, and that which is black—very black—is Ama, whence Sama.

५. अथ य ष्णोऽन्तर्गक्षिणि पुलो दद्यते सेवकं तसाम तदुक्यं तद्य-
शुस्ताद्वद तर्ह्यनस्य तदेव रूपं यदमुख रूपं यामुख गेण्णी
ती गेण्णी यन्नाम तत्त्वाम ॥

Next, the Male which is seen in the interior of the eyes is the Ḥṛk and the Sāma. He is the Uktha, He the Yajus, He Brahman. His figure is the figure of Brahman ; the joints of the one are the joints of the other, and the name of the one that of the other.

6. स एष ये चैतस्मादर्वाङ्गो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य
इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥

He is the lord of all that are within the scope of the eyes and of those who long for worldly advancement. Whatever songs are sung with the accompaniment of Vīna are due to Him ; He is the lord of wealth.

7. अथ य एतदेवंविद्वान्साम गायत्युभौ स गायति सोऽमूनैव स एष
ये चामुमात्पराङ्गो लोकास्तांश्चाप्नोति देवकामांश्च ॥

He, who knowing all these, sings in praise of the Sāma, verily sings in praise of both. Through that he obtains a hereafter and the regions of the gods.

8. अथानेव ये चैतस्मादर्वाङ्गो लोकास्तांश्चाप्नोति मनुष्यकामांश्च
तस्मादु हैवंविदुद्राता ब्रूयात् ॥

And through this, all the regions below his sight and all worldly prospects. Therefore should the singer of the Udgītha, who knows all this, say [unto those who know not] :

9. कं ते कामगायार्नात्येष ह्येवं कामगानस्येष य एवं विद्वान्साम
गायति साम गायति ॥

"[Say,] what are thy wishes? I shall pray for the same." He, who knowing all this, sings in praise of the Sama becomes a sovereign solicitor of boons.

SECTION VIII

1. प्रयो होद्दीये कुशाला वस्तुः शिलकः शालावत्यर्थेकितायनो दालभ्यः
प्रवाहणो जैवलिरिति ते होचुद्दीये वे कुशालाः स्मो हन्तोद्दीये
कथां वदाम इति ॥

Verily, three [persons] were skilled in the Udgītha : Silaka, son of Salavat ; Caikitāyana, the progeny of Dalbha ; and Pravāhana, son of Jivala. They said [to each other], "We are proficient in the Udgītha, and are prepared to reveal its knowledge [if it pleaseth you]."

The Udgītha being adorable in various ways, an excellent form of adoration is here narrated, and towards its better elucidation, a tradition recited. The word "three" is not used with reference to the mass of mankind, but to three individuals of a particular assembly, for Uṣasti, Janavṛuti, Kaikeya, and others are well known to have been proficient likewise.

2. तथेति ह समुग्निविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे
वदतां ब्राह्मणयोर्दतोर्वाच्च श्रोप्यामीति ॥

Saying this, they seated themselves. Pravāhana, son of Jivala, said : "You, Venerable Sirs, both of you begin the discourse, that I may listen to such Brāhmaṇa speakers."

From the expression "both of you Brāhmaṇa speakers," it is evident that Pravāhana was a Kṣatriya.

3. स ह शिलकः शालावत्यश्चैकितायनं दालभ्यमुवाच् हन्त त्वा
पृच्छानीति पृच्छेति होवाच ॥

Of them, Śilaka, son of Salāvat, thus addressed Caikitāyana, the progeny of Dalbha: "If it pleaseth you, I shall ask some questions." "Be it so," said the other.

4. का साम्रो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण
इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का
गतिरित्याप इति होवाच ॥

[Śilaka enquired]. "What is the asylum of the Sāma?" "Voice" [replied Caikitāyana]. "What of voice?" "Breath." "Of Breath?" "Aliment." "Of Aliment?" "Water."

5. अपां का गतिरित्यसौ लोक इति होवाचामुश्य लोकस्य का गतिरिति
न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकं
मामाभिसंस्थापयाम स्वर्गसःस्तावः हि सामेति ॥

"Of Water?" "That sphere." "And of that sphere?" "We shall not exceed the heavens, for on them we rest the Sāma, which is likened to the heavens in its eulogy."

6. तःह शिलकः शालावत्यश्चैकितायनं दालभ्यमुवाचाप्रतिष्ठितं वै किल
ते दालभ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिश्चतीति मूर्धा
ते विपतेदिति ॥

Then did Silaka, son of Salavat address Chakkitayana, the progeny of Dalbha : "Verily, irreverent is thy Sama. O Dalbha, [when you describe it to be so august] were one [who fully understands it] to say, 'Let thy head fall off [thy neck],' it would verily so happen."

i.e., Not so venerable as you describe it to be, when you say we should stop our enquiry with it, and proceed no further.

7. हन्ताहेतद्ग्रामाणो विद्वीति विद्वीति होवाचानुय दोख्य का
गतिरिक्षयं कोन इति होवाचानुय दोख्य का गतिरिति न प्रतिष्ठि
कोक्षमिनपरेदिति होवाच प्रतिष्ठि नये कोक्ष मालानिति -
भारगामः प्रतिष्ठितस्ताप० दि नामेति ॥

"Then I should like to know it better from you, Venerable Sir." "Be it so," said the other. "What [say' you] is the asylum of that sphere?" "This sphere," said [Silaka, alluding to the earth]. "And what is the asylum of this sphere?" "We should not exceed this receptacle, for on it we rest the Sama, whence it is eulogized as *the receptacle*."

The earth by its sacrifices, charity and burnt-offerings affords subsistence to the upper sphere, whence, says the Sruti, "The offerings [of mankind] become the livelihood of the gods." It is [further] evident that the earth is the receptacle of all living beings, and it is therefore not inconsistent to say that it is the receptacle of the Sama.

8. तै ह प्रवाहणो जीवन्तिक्षयाचानन्दवै फिल ते शालावस्य साम
यस्त्वेतहि वृयान्मूर्धा ते विपतिक्षयतीति मूर्धा ते विपतेदिति
हन्ताहेतद्ग्रामाणो वेदानीति विद्वीति होवाच ॥

Unto him said Pravāhana, son of Jīvala: "Impermanent is thy Sāma, O son of Salāvat, and [when thou describest it as otherwise] were one to say 'Let thy head fall of thy neck,' forthwith would it drop down." "Let me then learn it of thee O Venerable Sir." "Be it so," responded the other.

SECTION IX

1. अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि
भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो
ह्यैवैभ्यो ज्यायानाकाशः परायणम् ॥

"What is the end of this sphere?" The sky, said the other, [and continued] "all these creations proceed from, and end in, the sky. The sky is the senior of all these, it is the great receptacle.

The other, having thus obtained permission, enquired: "Of this sphere what is the end?" To him Pravāhana said: "The sky." The word "sky" [Ākasa] means the "Great Soul" [God]. For we will [elsewhere] hear [Chap. VII]. "The sky [Brahman] is the prime cause of all objects possessing a name and a form. The creation is Its work, and in It do the elements submerge." It will also be said [hereafter]: "He created light, in Him doth light subside."

2. स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति
परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्परोवरीयाऽ
समुद्गीथमुपासते ॥

It is the most excellent Udgīt̄ha, it is endless. He, who knowing thus, adores the most excellent Udgīt̄ha, attains to most excellent regions, and his [life] becomes most excellent."

The most excellent Udgīt̄ha means the Udgīt̄ha endowed with the Deity, or the Great Soul.

3. तत्त्वेतमतिथन्या शौनक उदरासांगीयोऽस्त्वोवाच यात्त एवं प्रयाजसुद्धैर्यं वेदिष्यन्ते परोवरीयो हैम्यस्तापदस्त्विद्वोके जीवनं भवित्यति ॥

Atidhanvā, son of Saunaka, having thus explained it [the Udgīt̄ha] to Udarasāṅgīlya, observed : The career of such of your descendants as will know the Udgīt̄ha thus, will continue most excellent in this world.

4. तथामुम्भिद्वोके लोक इति स य प्रत्येवं विद्वानुपास्ते परोवरीय एव हास्यास्त्विद्वोके जीवनं भवति तथामुम्भिद्वोके लोक इति लोके लोक इति ॥

"As also hereafter": therefore the career of those who, knowing thus, adore [the Udgīt̄ha] will become most excellent in this world, as also in worlds to come,—verily in worlds to come.

SECTION X

1. मटचीहतेषु कुरुवाटिक्या सह जाययोषस्तिर्ह चाक्रायण इम्यप्रामे प्रदाणक उवास ॥

Uṣasti, son of Cakra, with his virgin wife, forsaking Kuru, lived in great distress in Ibhyagrāma [a village inhabited by an elephant-driver].

2. स हेभ्यं कुल्माषान्खादन्तं विभिक्षे तत्र होवाच नेतोऽन्ये विद्यन्ते
यच्च ये म इम उपनिहिता इति ॥

Of him [the elephant-driver whilst] eating some vile beans,¹ he begged [for food]. Unto him, said the elephant-driver: "I have none other than what you see before me."

3. एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे
पीतश्च स्यादिति होवाच ॥

"Give me of the same," replied he. The elephant-driver gave him thereof, and also offered him some drink. Uṣasti said: "[Were I to take that] I would swallow the remnant of another's drink."

4. न स्वदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमां न खादन्तिः
होवाच कामो म उदपानमिति ॥

"Is not that also an offal?" [replied the elephant-driver, alluding to the beans.] "I cannot live without-eating that," said Uṣasti, "but drink I can command at pleasure."

5. स ह खादित्वातिशेषाङ्गायाः आजहार साग्र एव सुभिक्षा बभूव
तान्प्रतिगृह्य निदधौ ॥

¹ Phaseolus mas.

Having eaten thereof, he presented the remainder to his wife. She had before partaken [of the same, and therewith] took it and laid it by.

6. स ह प्रातः लेजिहान उत्तान दूताचत्व लभेनदि लभेनदि भनमारा
रात्तासी प्रस्तुते स या संगित्तर्वाग्नेति ॥

On the [following] morning, rising from his bed, he [the husband] exclaimed : "Alas! If I could [now] obtain a little food, I could earn some wealth. A king is performing a sacrifice in the neighbourhood, he would surely employ me to perform all its functions."

7. तं जायोयाच इन्ता पत इम पूर्व कुल्लारा इति तान्त्रादित्यामुं यदा
पितत्प्रेयाय ॥

To him said his wife: "Here are the beans, [take them] and, eating thereof, quickly proceed to the sacrifice."

8. तत्रोद्धातुनास्तावे स्तोत्रमागानुरोधनिवेश स ह प्रस्तोतामुवाच ॥

Arrived there, he took his seat at the place of sacrifice¹ before the chanters of the Udgitha, and then thus addressed the chanters of praise:

9. प्रस्तोतार्या देवता प्रस्तावमन्यायता तां चेदविद्वान्प्रस्तोत्रसि मूर्खा ते
विपतिष्यतीति ॥

"O chanters of praise [प्रस्तोतृ], should ye eulogize him who is the presiding deity of all praise without

¹ Lit. the place where gods are eulogized, प्रस्ताव.

knowing his nature,¹ your heads would be lopped off."

10. एवमेवोद्धातारमुवाचोद्धातर्या देवतोद्धीथमन्वायत्ता तां चेदविद्वानुद्धास्यसि
मूर्धा ते विपतिष्यतीति ॥

Then [turning] to the chanters of the Udgītha, [Udgātāra,] said: "O ye chanters of the Udgītha, should ye chant [in praise of] Him who is the presiding deity of the Udgītha your heads would verily be lopped off."

11. एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां
चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समा-
रतास्तृणीमासांचक्रिरे ॥

And then thus addressed he to the chanters of the Pratihāra, saying, "and ye, O chanters of the Pratihāra, should ye chant [in praise of] Him who is the presiding deity of all Pratihāras without knowing his nature, your heads would surely be lopped off." They, [in dread of losing their heads] resigning their duty, sat in silence.

9-11. [After the words] "should ye eulogize Him who is the presiding deity of all praise," [the expression] *in my presence* [is understood,] for otherwise the ignorant would not at all be entitled to perform ceremonies; which is not the meaning here, for we see it otherwise stated in divers parts of the Vedas.

¹ Lit. him.

SECTION XI

1. अथ हैनं प्रज्ञान उपाय भगवन् या महं विदितार्थीत्युपस्थितमिति
चारुप्रग इति होयाच ॥

Then said the institutor of the sacrifice unto him: "I wish to know thee, O Lord." "I am Ūgasti, son of Cakra," replied the other.

2. स होयाच भगवन् या महेषिः लीलात्मर्यः पद्मिं भगवतो
या अद्वितीयान्वनरूपि ॥

He [the king] rejoined: "I searched for thee, O Lord, to officiate [at this sacrifice], but finding thee not, engaged others.

3. भगवाप्स्त्रीय मे लीलात्मर्येति तपेक्ष्य तर्देत पूर्व समतिश्याः
स्तुतां पात्रेभ्यो भनं दधास्तात्मन्म दधा इति तपेति ह
यज्ञान उपायि ॥

[Do] thou, O Lord, [perform] the several parts of my sacrifice?" "Be it so," replied the other; "let these men, with my sanction, recite the hallelujah. Do thou give me the wealth which thou wouldest have given unto them." "Even be it so," said the institutor of the sacrifice.

4. अथ हैनं प्रस्तोर्गान्मनाऽप्रस्तोतर्या देवता प्रस्तावमन्यावता तां
चेद्यिदान्प्रस्तोत्राति गृही ते विपनिश्चान्ति या भगवान्वो-
चम्पतमा या देवतेति ॥

Next, verily, the chanters of praise approached him, [and said]: "You have said unto us, O venerable

Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off'; will you now tell us who is that Deity ?"

5. प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमस्युजिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोत्रो मूर्धा ते व्यपतिष्यत्थोक्तस्य मयेति ॥

"Life," replied the other. "Verily all these created objects merge into Life,¹ and from it are they developed; it is the Deity who presides over all praises. Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye."

6. अथ हैनमुद्रातोपससादोद्ग्रातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गात्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥

Next did the Udgātās approach him, and thus address: "You have said unto us, O venerable Sir, 'should ye reciters of the Udgītha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off.' [Will you now tell us] who is that Deity ?"

7. आदिल्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादिल्यमुच्चैः सन्तं गायन्ति सैषा देवतौद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्थोक्तस्य मयेति ॥

¹ At the time of the dissolution of the earth, adds the commentary.

"The sun [Āditya]," said the other. "Verily all these created objects sing in praise of the sun as the highest object; he is the Deity who presides over the Udgītha. Had ye chanted the Udgītha in his praise without knowing him, your heads would surely have been lopped off, as I said unto ye."

8. अथ हैनं प्रतिहतोपसाद् प्रतिहर्त्या देवता प्रतिहारमन्वायत्ता तां
चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिश्चतीति मा भगवान्वो-
चत्कृतमा सा देवतेति ॥

Next came unto him the Pratihartas and thus addressed: "You have said unto us, O venerable Sir, 'should ye chant the Pratihāra in praise of him who is the presiding Deity of all Pratihāras, O reciters of the Pratihara, without knowing his nature, your heads would surely be lopped off.' [Will you now tell us,] who is that Deity?"

9. अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि
जीवन्ति संपा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यो
मूर्धा ते व्यपतिश्चत्योक्त्य मयेति तथोक्तस्य मयेति ॥

"Aliment [Anna]," said the other; "all these created beings live by the consumption of food; it is the Deity president of the Pratihāras; had ye chanted the Pratihāras without knowing Him, your heads would surely have been lopped off, as I said unto ye."

SECTION XII

1. अथातः शौव उद्गीथस्तद्व वको दालभ्यो ग्लावो वा मैत्रेयः स्वाध्या-
यमुद्ब्राज ॥

Next the canine Udgītha.¹ Verily, Baka, son of Dalbha or [alias] Glāva, son of Mitrā, had gone forth to study the Vedas.

Baka was the son of Dalbha, but having been adopted by Mitrā, obtained the patronymic [or rather matronymic] of Maitreya and the name Glāva . . . He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement.

2. तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवा-
नागायत्वशनायाम वा इति ॥

[In mercy] to him appeared a white dog. Other dogs² approached it and said, "O Lord, pray for abundance of food for us ; we wish to consume the same."

Pleased by his study of the Vedas and knowing his object, a god—or a sage, assuming the shape of a dog—a white dog, in mercy to the sage [Baka] "appeared," became manifest . . . The most reasonable construction appears to be that the chief vital air, together with speech and others, which are nourished by the aliment of that chief, pleased with the study of the sage, in mercy to him assumed the shape of dogs.

3. तान्होवाचैहैव मा प्रातरप्समीयातेति तद्व वको दालभ्यो ग्लावो वा
मैत्रेयः प्रतिपालयांचकार ॥

¹ That is the Udgītha as recited by a dog.

² Little white dogs, adds the commentator.

To them said the white dog: "Come ye hero unto me to-morrow morning." At the appointed time did Baka, son of Dalbha—[alias] Glava, son of Mitra—act up to the injunction.

४. ते द यदीरेद वहिसामानेन सोन्तव्याः प्रत्ययाः सर्वतीत्येव
कलम्बुन्ते द समाधित्य दिवः ॥

As those who wish to pray through the Bahish-pavamāna, [hymns.] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out:

"Om! Let us eat. Om! Let us drink. Om! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us; do deign to grant us food!"

SECTION XIII

१. अयं-वाव योक्तो हाउकारो यायुहांडकारधन्दमा अथकार आत्मेह-
कारोऽग्निरीकारः ॥

Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off'; will you now tell us who is that Deity ?"

5. प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युजिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोऽप्यो मूर्धा ते व्यपतिष्ठत्थोक्तस्य मयेति ॥

"Life," replied the other. "Verily all these created objects merge into Life,¹ and from it are they developed; it is the Deity who presides over all praises. Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye."

6. अथ हैनमुद्रातोपससादोद्रातर्या देवतोद्रीथमन्वायत्ता तां चेदविद्वानुद्वास्यसि मूर्धा ते विपतिष्ठतीति मा भगवानवोचत्कतमा सा देवतेति ॥

Next did the Udgātās approach him, and thus address: "You have said unto us, O venerable Sir, 'should ye reciters of the Udgītha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off.' [Will you now tell us] who is that Deity ?"

7. आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतौद्रीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्ठत्थोक्तस्य मयेति ॥

¹ At the time of the dissolution of the earth, adds the commentary.

"The sun [Āditya]," said the other. "Verily all these created objects sing in praise of the sun as the highest object; he is the Deity who presides over the Udgītha. Had ye chanted the Udgītha in his praise without knowing him, your heads would surely have been lopped off, as I said unto ye."

8. अथ हैनं प्रतिहतोऽपससाद् प्रतिहतेर्यां देवता प्रतिहारमन्यायत्ता तां
चेदविद्वान्प्रतिहरिण्यसि मूर्धा ते विपतिष्ठतीति मा भगवान्वो-
चत्कृतमा सा देवतेति ॥

Next came unto him the Pratihartas and thus addressed: "You have said unto us, O venerable Sir, 'should ye chant the Pratihāra in praise of him who is the presiding Deity of all Pratihāras, O reciters of the Pratihāra, without knowing his nature, your heads would surely be lopped off.' [Will you now tell us,] who is that Deity?"

9. अज्ञमिति होवाच सर्वाणि ह वा इमानि भूतान्यज्ञमेव प्रतिहरमाणानि
जीवन्ति संगा देयता प्रतिहारमन्यायत्ता तां चेदविद्वान्प्रतिहरिण्यो
मूर्धा ते व्यपतिष्ठतयांकस्य मयेति तथोक्तस्य मयेति ॥

"Aliment [Anna]," said the other; "all these created beings live by the consumption of food; it is the Deity president of the Pratihāras; had ye chanted the Pratihāras without knowing Him, your heads would surely have been lopped off, as I said unto ye."

SECTION XII

1. अथातः शौव उद्गीथस्तद्र बको दालभ्यो ग्लावो वा मैत्रेयः स्वाध्यायसुद्धवाज ॥

Next the canine Udgitha.¹ Verily, Baka, son of Dalbha or [alias] Glāva, son of Mitrā, had gone forth to study the Vedas.

Baka was the son of Dalbha, but having been adopted by Mitrā, obtained the patronymic [or rather matronymic] of Maitreya and the name Glāva . . . He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement.

2. तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्रवशनायाम वा इति ॥

[In mercy] to him appeared a white dog. Other dogs² approached it and said, "O Lord, pray for abundance of food for us ; we wish to consume the same."

Pleased by his study of the Vedas and knowing his object, a god—or a sage, assuming the shape of a dog—a white dog, in mercy to the sage [Baka] "appeared," became manifest . . . The most reasonable construction appears to be that the chief vital air, together with speech and others, which are nourished by the aliment of that chief, pleased with the study of the sage, in mercy to him assumed the shape of dogs.

3. तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्र बको दालभ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥

¹ That is the Udgitha as recited by a dog.

² Little white dogs, adds the commentator.

To them said the white dog : "Come yo here unto me to-morrow morning." At the appointed time did Baka, son of Dalbha—[alias] Glava, son of Mitra—act up to the injunction.

4. ते ह यर्येदं वहिग्नामनेन स्तोत्रमागाः सर्वत्यः सर्वन्तीत्येव
मस्तुतुतो ह समुपरित्य हिन्दुः ॥

As those who wish to pray through the Bahish-pavamana, [hymns] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out :

5. ओ३मदा३मो३षिया३मो३देवो यशः प्रजापतिः सपिता३ज्ञिहा३
हृदज्ञाते३ज्ञिहादगृहरो३निति ॥

" Om ! Let us eat. Om ! Let us drink. Om ! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us ; do deign to grant us food ! "

SECTION XIII

1. अयं-वाय लोको हातकारो वायुहाँकारधन्दमा अथकार आत्मेह-
कारोऽप्तिरीकारः ॥

Verily, this earth is the particle HĀ ü,¹ the wind HĀ i, and the moon ATHA ; the soul is IHA, and fire Ī.

२. आदित्य उकारो निहव एकारो विश्वेदेवा औहोऽकारः प्रजापतिहिंकारः
प्राणः स्वरोऽन्नं या वाग्विराद् ॥

The sun [is] Ú ; the hymns of welcome [Nihava] E ; the Vis'vedevas are ĀUHOI ; Prajāpati is HIṄ ; Life is SVARA ; Aliment is YĀ ; Speech is VIRĀT ;

३. अनिरुक्तव्योदशस्तोभः संचरो हुंकारः ॥

And, thirteenthly, the Anirukta or undecided hymns are the indistinct particle HUM.

४. दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतासेवः
सामामुपनिषद् वेदोपनिषद् वेद इति ॥

Unto him speech grants its blessings, and he becomes the milker of speech and the owner and consumer of aliments who knows—verily knows—this Upaniṣad of the Sāma Veda,² as herein described.

¹ Songs of all nations avail largely of inarticulate sounds for the development of melody. Each of the Vedas has its appropriate harmonic sounds : those of the Sāma Veda, given above, are freely used in chanting the Sāma hymns : but instead of being placed at the end of a Stanza like the Tol di rol of old English songs, they are introduced promiscuously in every part of the hymns. Whenever a word happens to be lengthened out to double or treble time, it is followed by one or more Hā i, Hā u, or some such phonetic particles.

² Or the hymns of the Sāma Veda, explains Śankara.

SECOND CHAPTER

SECTION I

1. ओं समत्तस्य नदुं साम्न उपासनैसाधु यत्पादु साधु
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥

Om ! Verily the adoration of the entire Sama is proper. Whatever is proper is Sama ; and whatever is improper is not Sama.

2. तदुताप्यादुः साम्नैनमुपागादिति साधुर्ननमुपागादित्येव तदाहुरसाम्नैन-
मुपागादित्यसाधुर्ननमुपागादित्येव तदादुः ॥

Hence it is generally said : " He went to him [to a king] with Sama," meaning that he proceeded becomingly, and " he went to him without Sama," i.e., he proceeded unbecomingly.

" To him," i.e., to a king or the like by whom propriety of conduct might be rewarded, and its want reprehended.

3. अयोताप्यादुः साम नो वतेति यत्साधु भवति साधु वतेत्येव
तदाहुरसाम नो वतेति यदसाधु भवत्यसाधु वतेत्येव तदादुः ॥

It is also said when any good happens, " Sama has happened unto us," meaning, " Good has happened unto

Unto him these regions from below upwards, and from above downwards, become accessible, who, knowing thus, adores the five-formed Sama [by identifying it] with these regions.

SECTION III

१. एते पवस्तिः सामोपासीत् तुमि यतो हि यतो मेषो जायते स प्रसादात् वर्णति स उद्गीष्य विकेषते स्वस्त्रयि स प्रतिहारः ॥

In rain should the five-formed Sama be adored; the forward wind as HINKĀRA, whatever cloud collects as PRASTĀVA, the raining [itself] as UDOLITA, the lightning and rolling of clouds as PRATIHĀRA,

२. उद्गातानि लक्षितं वर्णति हात्मि वर्णयति इ एष देवविद्यन्त्युभी पवस्तिः सामोपासते ॥

and the cessation of the rain as NIDHANA. He who knowing thus, adores the five-formed Sama by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures].

SECTION IV

१. सर्वस्वानु पवस्तिः सामोपासीत् मेषो यत्मन्द्रवते स हिकारो ददृष्टिः स प्रस्तावो याः प्राच्याः स्वन्दनते स उद्गीषो याः प्रतीच्याः स प्रतिहारः समुद्रो निधनम् ॥

In the waters [of this earth] should the five-formed Sāma be adored : the clouds which collect together into dense masses as HIṄKĀRA, that which falls [in drops] as PRASTĀVA, those waters which flow to the east as UDGĪTHA, those to the west as PRATIHĀRA, and the ocean as NIDHANA.

2. न हाप्सु प्रैयप्सुमान्भवति य एतदेवंविद्वान्सर्वात्मप्सु पञ्चविधः सामो-
पस्ते ॥

He who, knowing thus, adores the five-formed Sāma by identifying it with the waters, falleth not into water, and becomes the lord of the same.

SECTION V

1. क्रतुषु पञ्चविधः सामोपासीत वसन्तो हिंकरो ग्रीष्मः प्रस्तावो वर्षा
उद्गीथः शरत्प्रतिहारो हेमन्तो निघनम् ॥

In the seasons should the five-formed Sāma be adored : the spring as HIṄKĀRA, the summer as PRAS-TĀVA, the autumn as UDGĪTHA, the dewy-season [Sarat] as PRATIHĀRA and the winter as NIDHANA.

2. कल्पन्ते हास्मा क्रतव क्रतुमान्भवति य एतदेवं विद्वान्तुषु
पञ्चविधः सामोपास्ते ॥

For him are the seasons designed who adores the five-formed Sāma in the seasons : he is the lord of the seasons.

SECTION VI

१. पशुपु पञ्चविधसामोपासीताजा हिंकारोऽव्यः प्रस्तावो गाव
उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥

In the beasts [of the field] should the five-formed Sama be adored : the goats as HIṄKĀRA, the sheep as PRASTĀVA, the cows as UDGĪTHA, the horses as PRATI-

HĀRA and man as NIDHANA.

२. मवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुपु
पञ्चविधसामोपास्ते ॥

To him belong the beasts of the field who, knowing all this, adores the five-formed Sama in the beasts.

SECTION VII

१. प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो
वाक्प्रस्तावथक्षुरुद्गीथः श्रीत्रं प्रतिहारो मनो निधनं परोवरीयाऽसि
वैतानि ॥

In the vital airs, should the five-formed, the noble and venerable Sama be adored : respiration [Prāṇa] as HIṄKĀRA, speech as PRASTĀVA, the eyes as UDGĪTHA, the ears as PRATIHĀRA, and the mind as NIDHANA ; they are all noble and venerable.

२. परोवरीयो हास्य भवति परोवरीयसो ह लोकाङ्गयति य एतदेवं
विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्ते इति तु पञ्चविधस्य ॥

Verily his life becomes noble and venerable, and he triumphs over noble and venerable regions, who, knowing all this, adores the five-formed, the noble and venerable Sāma in the vital airs. This much about the five-formed Sāma.

SECTION VIII

1. अथ सप्तविधस्य वाचि सप्तविधः सामोपसीत यत्किंच वाचो हुमिति
स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥

Now [the adoration] of the seven-formed [Sāma will be disclosed]. In speech is the seven-formed [Sāma to be adored]. Of words [the adjunct] Hum is Hīṅkāra, [the prefix] Pra [प्र] is Prastāva, [the prefix] Ā [आ] is Ādi.

2. यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो
यन्नीति तन्निधनम् ॥

[The prefix] Ut [उत्] is Udgītha, [the prefix] Prati [प्रति] is Pratihāra, [the prefix] Upa [उप] is Upadrava, and [the prefix] Ni [नि] is Nidhāna.

3. दुर्घेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं
विद्वान्वाचि सप्तविधः सामोपास्ते ॥

Unto him speech yields its treasure, and he becomes the lord and consumer of aliment, who, thus knowing, adores the seven-formed Sāma in speech.

SECTION IX

१. अथ गल्लमुमादित्यः सत्तमिभः सामोपानीति सर्वं ता समस्तेन साम
नो प्रगि मो प्रतीति सर्वं गि समस्तेन साम ॥

Next verily should yonder sun be adored [as identified] with the seven-formed Sama. It is always equal [sama एव] and is therefore [called] Sama. Every body says, " [it looks] towards me, [it looks] towards me": [thus equally] perceived by all, [it is called] Sama.

२. तस्मिन्निमानि सर्वाणि भूतान्यन्यायतानीति विद्यात्य यनुगोदयात्स
हिन्दारस्तदस्य पश्योऽन्यायतास्तास्त्वाते हि कुर्वन्ति हिन्दाभाजिनो
षेतस्य सामः ॥

Know that on it depend all these [visible] objects. Its pre-ascension is Hinkara, on it depend all animals, and hence do they growl [हिकुर्वन्ति at that hour]. They are, with the Sama, co-sharers of the Hinkara.

३. अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्यायतास्तस्माते
प्रस्तुतिकामाः प्रशःसाकामाः प्रस्तावभाजिनो षेतस्य सामः ॥

Next, its first ascent is Prastava. On it are men dependants, for they are desirous of [Praise], Prastuti. They are, with the Sama, co-sharers of the Prastava.

४. अथ यत्सङ्घवेदायाः स आदित्यस्य वयाः स्यन्यायतानि तस्मा-
तास्त्वान्तरिक्षेऽनामगणान्यादायात्मानं परिपतन्यादिभाजीनि षेत-
स्य सामः ॥

Next, that hour of its ascent when cows associate with their calves¹ is Ādi; on it depend birds who unsupported fly about in the air, in praise of the Supreme. They are, with the Sāma, co-sharers of the Ādi.

5. अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्माते
सत्तमाः प्राजापव्यानामुद्गीथभाजिनो ह्येतस्य साम्रः॥

Next, the time when it arrives at mid-day is Udgītha. On it depend gods [Devas], therefore are these good beings among the sons of Prajāpati, co-sharers, with the Sāma, of the Udgītha.

6. अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्माते प्रतिहता नावपव्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्रः ॥

Next, the time when it passes beyond the meridian is Pratihāra. On it depend the Garbhās; therefore are they kept attracted and fall not. They are co-sharers, with the Sāma, of the Pratihāra.

7. अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्ता-
स्तस्माते पुरुषं दृष्टा कक्षः शभ्रमित्युपद्रवन्त्युपद्रवभाजिनो
ह्येतस्य साम्रः ॥

Next, the transition from mid-day to afternoon is Upadraava. On it depend wild animals who fly [upadra-vantī] from the sight of man, to [seek] shelter in deserts. They are co-sharers, with the Sāma, of the Upadraava.

¹ i.e., at the hour when after milking, cowherds allow kine to suckle their young.

४. अथ यत्तद्वर्तमात्मानिते तनिधनं तदस्य पितरोऽन्यागच्छास्माचानिधिर्थि
निधनगतिनां देवास्य साम्र एवं यज्ञागुमादिव॒ सप्तविष्ठ
सामोपास्ते ॥

Next, the first twilight is Nidhana. To it are the Pits attached, and therefore are oblations offered to the manes at that hour. They are co-sharers, with the Sama, of the Nidhana: Thus verily should the seven-formed Sama be adored [as identified] with yonder sun.

SECTION X

१. अथ यज्ञात्मसंकिळनतिमृत्यु सप्तविष्ठ सामोपासीत हिकार इति
चतुर्थं प्रस्ताव इति चतुर्थं तत्समग् ॥

Next, verily the seven-formed Sama, which is above death like unto the soul, should be adored. Hinkara, [हिङ्कार includes] three letters, [so] doth Prastava [प्रस्ताव] include three letters, therefore are they equal.

The sun is death, for it puts a limit to the earth by dividing time into day, night, and the like. To overcome it is this adoration of the Sama revealed. "Next verily," i.e., after the adoration of the Sama relating to the sun [which likewise relates to] death, another form of adoration of the Sama comprehending seven members, is to be described.

२. आदिगिति द्वयभारं प्रतिहार इनि चतुर्थं तत इदेहकं तत्समग् ॥

[The word] Ādi [आदि includes] two letters, and [the word] Pratihāra प्रतिहार four letters, of which [latter] one letter [being added to the former] they become equal.

The letter Om is called Ādi.

3. उद्गीथ इति ऋक्षरमुपद्रव इति चतुरक्षरं त्रिभिन्निभिः समं
भवत्यक्षरमतिशिष्यते ऋक्षरं तत्समम् ॥

[The word] Udgītha [उद्गीथ includes] three letters, and [the word] Upadrava, [उपद्रव] four; the three [of the former] with the three [of the latter] are equal, leaving one letter redundant; [which being assumed] to be three, they [all become] equal.

Though one, as it is an Akṣara [अक्षर which includes three letters] it becomes three.

4. निधनमिति ऋक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिरक्षराणि ॥

[The word] Nidhana, [निधन includes] three letters, and therefore it is equal [with the rest]. These well-known terms thus verily [include] twenty-two letters.

5. एकविंशत्यादित्यमासोत्येकविंश्शो वा इतोऽसावादित्यो द्वाविंशेन
परमादित्याजयति तनाकं तद्विश्शोकम् ॥

The twenty-first is the sun [Āditya], for it is the twenty-first from this earth. By the twenty-second that which is above the sun, might be triumphed; it is heaven [नाक] exempt from pain and grief.

Because the Āditya is reckoned the twenty-first from this sphere, for says a Stuti: "The twelve months, the five seasons, the three regions and twenty-first the sun." "That which is above the sun" what is it ? Heaven, Nakṣatras; pleasure with the privative prefix *a* meaning "pain," and *na* "not," i.e., where pain existeth not.

६. आप्नेति दृष्टिरस्य लं एवं शक्तिरिक्षासद्वर्ते भाग्ये य प्रतिरो
दित्यात्मनिर्विनिरुद्धु गमयिता गात्रेण गात्रेण गात्रेण ॥

He obtaineth the conquest of the sun, and that which is above the conquest of the sun, who, knowing all this, adores—verily adores—the even-formed which is above death, and like unto the soul.

SECTION XI

1. क्लो दिक्षारो यासद्वन्नाराम्भुद्विष्टः श्रोत्रं प्रतिहारः प्राणो निधनमे-
त्तदायत्रं प्राणेत्रु प्रोगम् ॥

The mind is Hinkara, speech Prastava, the eyes Udgitha, the ears Pratihara, and Prāṇa Nidhana : [thus] is this Gayatra¹ Sama connected with life [Prāṇa].

2. स ए एवं मेतदायत्रं प्राणेत्रु प्रोत्तं वेद प्राणी भवति सर्वमायुरेति
ज्योत्तीयति महान्प्रज्ञया पशुभिर्गति महान्कीर्त्या महामनाः
स्यात्तद्वत्तम् ॥

He, who knows the Gayatra to be thus connected with Prāṇa, becomes possessed of life [Prāṇa], enjoys

¹ A particular chapter of the Sama Veda, so called from its verses being composed in the Gayatri metre.

the full limit of existence, his career becomes resplendent,¹ he becometh great in dependants and cattle, and great in noble deeds; and his duty is to be noble-minded.

"Becomes possessed of Prāna," i.e., all his organs retain their proper powers. "Attain the full limit of existence." "The full limit of man's existence is a hundred years," says the Sṛuiti.

SECTION XII

1. अभिमन्यति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गी-
योऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनं² सःशाम्यति
तन्निधनमेतद्वयन्तरमग्नौ प्रोतम् ॥

The generation [of fire by friction] is Hinkāra, the smoke which issues [therefrom] is Prastāva, the flame is Udgītha; whatever charcoal forms is Pratihāra, the blowing out [of the flame] is Nidhana, and its entire cessation [also] is Nidhana. [Thus] is the Rathantara Sāma connected with fire² [Agni].

2. स य एवमेतद्वयन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रलयङ्ग-
ग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥

¹ i.e., "Beneficent to his kind," says Ānandagiri.

² At the time of generating fire by friction it is usual to recite hymns from the Rathantara chapter of the Sāma Veda in praise of Agni, therefore are they said to be connected with each other.—ĀNANDAGIRI.



He, who knows the Rathantara thus connected with fire [Agni], attains the glory available by the study and practice of the Vedas, a superior power of digestion, and enjoys the full limit of existence; his career becomes resplendent, he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to eat or spit before a fire.

SECTION XIII

1. उपमन्त्र्यते स हिंकारो ज्ञप्यते सप्रस्तावः ख्रिया सह शेते स उद्गीथः
प्रतिद्विद्वी सह शेते स प्रतिद्वारः कालं गच्छति तन्निधनं पारं
गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥

One summons—that is a Hiṅkāra. He makes request—That is a Prastāva. Together with the woman he lies down—that is an Udgītha. He lies upon the woman—that is a Pratiḥāra. He comes to the end—That is a Nidhana. He comes to the finish—That is a Nidhana. This is the Vāmadevya Sāma as woven upon copulation.

2. स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथु-
नात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या न कांचन परिहरेत्तद्वतम् ॥

He who knows thus this Vāmadevya Sāma as woven upon copulation comes to copulation, procreates

himself from every copulation, reaches a full length of life, lives long, becomes great in offspring and in cattle, great in fame. One should never abstain from any woman. That is his rule.

SECTION XIV

1. उद्यन्हिकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं
यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥

The dawn is Hiṅkāra, the ascent [of the sun] Prastāva, the mid-day Udgītha, the afternoon Pratihāra, and the disappearance Nidhana. [Thus] is the Br̥hat [Sāma] connected with the sun [Āditya].

2. स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरोति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न
निन्देतद्ब्रतम् ॥

He who knows the Br̥hat [Sāma] to be thus connected with Āditya, becomes a mighty consumer of aliment, enjoys the full limit of existence, his career becomes resplendent, he becomes great in dependants and cattle, and great in noble deeds ; and his duty is not to calumniate the sun.

SECTION XV

1. अत्राणि संश्वन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स
उद्गीथो विद्योतते स्तनयति स प्रतिहार उदगृह्णाति तन्निधनमेतदै-
रुपं पर्जन्ये प्रोतम् ॥

The vapours collect, it is Hinkara, the clouds overcast [the sky], it is Prastava; it rains, it is Udgitha; the lightning flashes and the thunder rolls, they are Pratihara; the ascent [of vapours] is Nidhana. [Thus is] the Vairupa,¹ [Sama] connected with the clouds.

2. स य एवमेतदैरुपं पर्जन्ये प्रोतं वेद विरुपाः थ मुख्याः थ पश्च-
वरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महा-
न्कीर्या वर्षन्तं न निन्देतद्वतम् ॥

He who knows the Vairupa Sāma, thus connected with the clouds, obtains both well-formed and ugly cattle, and the full limit of existence; his career becomes resplendent; he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to calumniate the rain-pouring clouds.

SECTION XVI

1. वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो
निधनमेतदैराजमृतुः प्रोतम् ॥

¹ A form of the Sāma hymns.

The spring is Hīṅkāra, the summer Prastāva, the autumn Udgītha, the dewy-season Pratihāra, and the winter Nidhāna. [Thus] is the Vairāja [Sāma] connected with the seasons.

2. स य एवमेतद्वैरोजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्बहवर्चसेन
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तून्
निन्देतद्व्रतम् ॥

He who knows the Vairāja [Sāma] thus connected with the seasons, becomes magnificent in dependants, cattle and Vedic glory, obtains the full limit of existence, his career becomes glorious, and he becomes great in dependants and cattle, and great in noble deeds ;—and his duty is not to calumniate the seasons.

SECTION XVII

1. पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्धीधो दिशः प्रतिहारः समुद्रो
निघनमेताः शक्यौ लोकेषु प्रोताः ॥

The earth is Hīṅkāra, space [Antarikṣa] is Prastāva, the heaven Udgītha, the sides Pratihāra, and the ocean Nidhāna. [Thus] are the Sakvari Sāma hymns connected with the stations.

2. स य एवमेताः शक्यौ लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्
निन्देतद्व्रतम् ॥

He who knows the Sakvari [Sāma hymns] to be thus connected with the stations, obtaineth the wealth of those stations, and the full limit of existence; his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the stations.

SECTION XVIII

1. अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो
निधनमेता रेवत्यः पशुषु प्रोताः ॥

The goats are Hiṅkāra, the sheep Prastāva, the cows Udgītha, the horses Pratihāra, and man Nidhana; [thus] are the Revatya [Sāma hymns] connected with animals.

2. स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्
निन्देत्तद्वत्म् ॥

He who knows the Revatya [Sāma hymns] to be thus connected with animals, becomes the lord of animals, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate animals.

SECTION XIX

1. लोम हिंकारस्त्वकप्रस्तावो मांसमुद्दीथोऽस्थि प्रतिहारो मज्जा
निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥

The hair of the body is Hiṅkāra, the skin Prastāva, the flesh Udgītha, the bones Pratihāra, and the marrow Nidhana. [Thus] are the Yajnā-Yajnīya [Sāma hymns] connected with the body.

2. स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विमूर्च्छति
सर्वमायुरेति ज्योगजीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
संवत्सरं मज्जो नाश्वीयात्तद्वतं मज्जो नाश्वीयादिति वा ॥

He, who knows the Yajnā-Yajnīya [Sāma hymns] to be thus connected with the body, obtains a perfect body which never becomes defective, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to eat meat for a year, or not to eat meat at all.

SECTION XX

1. अग्निहिंकारो वायुः प्रस्ताव आदिल्य उद्गीथो नक्षत्राणि प्रतिहारश्वन्द्मा
निधनमेतद्वाजनं देवतासु प्रोतम् ॥

Agni [fire] is Hiṅkāra, the wind Prastāva, the sun Udgītha, the stars Pratihāra, and the moon Nidhana.

[Thus] are these Rajana [Sāma hymns] connected with gods [devatas].

2. स य एतमेतद्वाग्नं देवतायु ग्रीतं पैदेतासामेव देवतानां
सन्तोक्षान् ताहितान् नायुनं गच्छति सर्वमायुरेति ज्योग्यीवति
नहान्प्रजया पशुभिर्भवति महान्हीनां ब्राह्मणान् निन्देताद्वत्॥

He, who knows the Rajana [Sāma hymns] to be thus connected with the gods, obtains habitation, wealth,¹ body, similar unto what appertain to these gods; he enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate Brahmanas.

SECTION XXI

1. श्री विद्या दिक्षापूर्व इमे लोकाः स प्रस्तावोऽस्त्रियर्थुरादित्यः स
उद्गीथो नक्षत्राणि वयान् सि गरीयः स प्रतिहारः सर्वा
गन्धाराः पितरस्तनिग्नमेतत्साम सर्वस्त्रियोत्तमः ॥

The threefold knowledge constitutes the Hirṇkara; the three regions² form the Prastava; Agni, Vayu and Āditya are the Udgitha; the stars, the feathered tribe and the rays [of lights] form the Pratihara, and the

¹ Saṅkara says, that the word or (प्र) is understood after "wealth," and the meaning is, the adorer obtains habitation, wealth or body like unto that of the gods, according to his wish.

² Heaven, earth and sky.

serpent race, the Gandharvās and the manes are Nidhana. Thus is the Sāma connected with all.

2. स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वैः ह भवति ॥

He who thus knows the Sāma connected with all [objects] becomes [the lord of] all.

3. तदेष श्लोकः । यानि पञ्चधा त्रीणि त्रीणि तेऽयो न ज्यायः परम-
न्यदस्ति ॥

Thereof is the verse : " there is nothing greater than the five-fold three."

" There-of," i.e., on this subject there is a verse. " Fivefold," i.e., Hīṅkara, Prastāva and the rest ; " three," the three-fold knowledge, the three regions, and the three gods, Agni, Vāyu and Aditya.

4. यस्तद्वेद स वेद सर्वैः सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मी-
त्युपासीत तद्ब्रतं तद्ब्रतम् ॥

He, who knows this, understands every thing ; unto him all the different quarters [of the earth] render tribute ; his duty—his duty—is to entertain the belief that " I am all ".

SECTION XXII

1. विनर्दि साम्नो वृणे पश्यमिलग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः
सोमस्य मृदु श्लक्षणं वायोः श्लक्षणं बलवदिन्द्रस्य क्रौञ्चं
बृहस्पतेरपध्वान्तं वरुणस्य तान्सवनिवोपसेवेत वारुणं त्वेव
वर्जयेत् ॥

[A chanter said] "I wish for the taurine-toned Sāma hymn, the canticle of Agni, which contributes to the weal of animals." The hymns of the *anirukta* tone belong to Prajāpati; those of the *nirukta* tone to Soma; those of the mild sweet tone to Vāyu; those of the sweet high-pitched tone to Indra; those of the tone resembling the voice of the crane to Bṛhaspati, and to Varuṇa, those of the tone of a broken piece of bell-metal: they are all to be practised; the hoarse toned alone are to be avoided.¹

2. अमृततर्वं देवेभ्य आगायानील्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्य-
स्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्मात्मन आगायानी-
त्पेतानि मनसा ध्यायनप्रमत्तः स्तुवीत ॥

[The hymns] are to be sung [with the wish]: "Let me sing for the immortality of the gods. For [the duo offering of] oblations to the manes, for the [fulfilment of the] desires of mankind, for securing grass and water to animals, heaven to the institutors of sacrifices, and aliment for self, let me sing." Thinking thus without excitement let them be sung.

¹ These evidently relate to the seven tones of a gamut. The taurine and the ardine tones appear, from the subjoined verse of Nārada, to be equivalent to the B and D of the English music; the rest we have not been able to ascertain. If our conjecture be right, the five-formed Sāma would include all those hymns which embrace five tones, and the seven-formed those which are sung on the full gamut.

पद्मं रौति मयूरो हि गावो नर्दन्ति कषभम् ।
अजा विरौति गन्धारं कौशा नर्दति मध्यमम् ॥

3. सर्वे स्वरा इन्द्रस्यात्मानः सर्वं ऊष्माणः प्रजापतेरात्मानः सर्वे
स्पर्शा मृत्योरात्मानस्तं यदि स्वेरेषुपालभेतेन्द्रः शरणं प्रपन्नो
अभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥

The vowels [swarah] constitute the body of Indra, the sibilants and ha [Ūṣmaṇah] that of Prajāpati, and the consonants [sparsah] that of Death. Should any body revile him [who is a reciter of these] he should say, "I take protection of Indra, he will give thee a meet reply."

4. अथ यदेनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं स त्वा प्रति
पेक्ष्यतीत्येनं ब्रूयादथ यदेनःस्पर्शेषुपालभेत मृत्युः शरणं
प्रपन्नोऽभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥

Should any revile him about the sibilants and ha, he should say: "I take protection of Prajāpati, he will ground thee down"; and should any revile him about the consonants, he should say: "I take protection of Death, he will hurl thee into flames."

5. सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्वे
ऊष्माणोऽप्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं
परिददानीति सर्वे स्पर्शा लेशोनानभिनिहिता वक्तव्या मृत्यो-
रात्मानं परिहराणीति ॥

The vowels are to be recited with sound and force, saying: "I take the strength of Indra." The sibilants and ha are to be sounded internally, but not uttered out [of the mouth], and yet distinctly, saying: "to Prajāpati, I resign my life." The consonants are to be repeated

slowly and distinctly, saying: "from Death, I extricate my life."

SECTION XXIII

1. त्रयोऽप्स्तकन्यां यज्ञोऽश्वयनं दानमिति प्रथमत्तम् एव द्वितीयो
ब्रह्मचार्याचार्युद्गवासी तृतीयोऽश्रवन्तमात्मानमाचार्युलेज्य-
सादयन्सर्वं एते पुण्यग्रन्थाः का भवन्ति ब्रह्मस्योऽस्मृतत्वमेति ॥

Three-fold is the division of Duty. Sacrifice, study and charity constitute the first; Penance is the second, and Residence by a Brahmacarin exclusively in the house of a tutor is the third. All those [who attend to these duties] attain virtuous regions; the believer in Brahman alone attains to immortality.

In order to develop the adoration of Om. [this Sruti] begins with: "threefold is the division of Duty." But it must not be supposed that the adoration of Om or the Udgitha as forming a part of the Sāma Veda, secures the effect to be propounded, for that which cannot be had by the adoration of the whole of the Sāma Veda, i.e., immortality, may be secured by the adoration of Om [as the emblem of the Deity], hence it is only in praise of Om that the Sruti begins as aforesaid.

"Threefold is the division of Duty," i.e., Religion or Duty is divided into three classes and what they are is next described. "Sacrifice" [Yajña] or the offering of oblations to fire, etc.,—"Study," of the Rk and the other Vedas according to rule,—"and charity," or the donation of alms according to one's resources, beyond the boundary of the altar, to parties not seeking for the same,—constitute

the first branch or division of religious duty. Since this class of duties relates to house-holders, and is performable by them [alone], it may be called the duty of house-holders. The expression "first" (प्रथमः) means one [or the first of a series,] and not the commencement of duty, for we hear of the "second," and the third [in succession]. "The second is Penance," [तपः Tapas], i.e., the performance of Kṛcchra, Cāndrāyana and such other Penances, or asceticism, or the adoption of the life of a hermit, without relying on Brahman [for reliance on Brahman ensures immortality], constitutes the second division. Residence under the roof of a tutor, "Exclusively," i.e., all life through, in the exercise of the duties of a Brahmacārin, constitutes the third division of duty. The use of the expression "exclusively" indicates that the residence must be all life through, for otherwise a mere sojourn at the house of a tutor, for the study of the Vedas, does not secure [a future translation to] virtuous regions. "All those," i.e., the three orders of men, through the virtuous works aforesaid, "attain virtuous regions," . . . Lastly, the undescribed hermit, he who exclusively abides in Brahman,—he alone obtains immortality, which is a stage of being distinct from the virtuous regions, and constitutes existence without end, and not the secondary immortality of the Devas [which is but temporary], as is evident from its being reckoned under a different class. Had it been merely a superior gradation of the former, it would not have been described separately. From its being disjoined from the rest, it is evident that immortality without end is intended.

The allusion here to the rewards due to the different orders of men is intended to eulogize the adoration of Om, and not to lay down any rule on the subject. To say that it has the two-fold object of eulogizing and laying down a rule regarding rewards, would be to admit a divided meaning, [which is inadmissible, in as much as a word can have but one meaning at a time]: hence, after reciting the rewards described in the Smṛtis, to say that the rewards of worshipping O.n is immortality, is to eulogize the same. Just as by saying "the service of

Purnavarma secures food and raiment, whilst that of Rajavarma ensures a kingdom" [the superior advantages of the latter are pointed out in comparison with the former, and no merit of the former described]; such is the case in the above.

The Pragava is the truthful Supreme Brahman being its emblem. From the Vedic declaration, "This latter verily is the Supreme," the Kāshā Upaniṣad hath declared that "its adoration ensures immortality".

Some [commentators] maintain that men of the four different orders of life, who have no pretensions to knowledge, from the fruit of their works, obtain, without any distinction, virtuous regions, as is evident from the expression: "all those attain virtuous regions," and the hermit is not excluded therefrom. The knowledge and the religious acts and observances of the hermit amount in fact to penance, and so has the Sruti included it by saying, "Penance is the second"—hence, they continue, "it follows that whoever among the four orders of men adopts the adoration of Om, i.e., becomes devoted to Brahman attains immortality, every one of them without distinction being fit to perform such adoration, and none being forbidden; besides all of them having opposite opportunities, during the intervals of their respective duties, to engage themselves in such devotion." The word Brahmasaṁsthā, devotion to Brahman, they further argue "is not, like the words wheat or hog, exclusively indicative of a particular object,—the hermit. It is a compound term formed of two words Brahman and Devotion, and that which has an etymological signification cannot be an arbitrary term at the same time. All orders of men can devote themselves to Brahman. Wherever there is a devotion to Brahman, there may we apply the compound term, and it would be improper to confine its meaning only to the hermit who devotes himself to the same. Further, the mere performance of the duties enjoined to hermits, does not ensure immortality, for that would make all allusion to knowledge redundant. Nor can it be said that knowledge in the state of hermitage

alone ensures immortality for there is no special efficacy of the duties enjoined to men of any of the four orders. Should it be said that the virtuous works enjoined to the different orders of men when accompanied by knowledge ensures immortality, still it would apply to all the four orders [and have no special reference in behalf of any particular one.] There is no such ordinance, that none but the hermit alone, when he has acquired knowledge, should attain immortality; on the contrary all the Upaniṣads maintain that 'knowledge [alone] ensures liberation'. Hence whoever among the four orders of men devotes himself to Brahman will enjoy immortality".

But such is not the case, for the knowledge which leads to ceremonial rites, and that which manifests the Supreme cause of all, are dissimilar and discordant [and therefore cannot co-exist in the same individual].

The knowledge which indicates a difference between agents, actions, and objects, is the cause whence proceedeth the ceremonial injunction: "Do this and do that not," and that cause hath not its origin in any Śāstra, for it is manifest in all animated beings. While the knowledge which sayeth, "the truth is verily one without a second," "all this is the divine soul," "all this is Brahman," proceedeth from the Śāstra, and cannot become manifest without in the first place destroying the disjunctive knowledge¹ of agents, actions, and objects, which is the prime cause of all ceremonial injunction, for the knowledge which disjoins and that which identifies are opposed to each other. Just as the erroneous conception of two moons cannot co-exist together with a knowledge of the unity of the moon, knowledge and ignorance being discordant and unable to abide together; even so is the case with the knowledge of the Deity. Such being the case, he in whom the disjunctive knowledge

¹ भेदज्ञान The knowledge or instinct by which physical objects are perceived as distinct and independent of each other, is called disjunctive because it disjoins or sets apart the Vedāntic truth, that the whole universe is an emanation of the Deity.

which leads to ceremonial rite¹, is overcome by the non-dual knowledge originating from the maxims, "The truth is verily one without a second": "He is truth": "All the difference of created objects are unreal": retires from all ceremonial rite¹, from their cause being overcome; and he is said to be abiding in Brahman, and exempt from ceremony. Such a state is not attainable by any but a hermit, (Parivraṭ).

He, whose disjunctive knowledge has not been overcome, who sees differently, hears differently, reflects differently, understands differently, and believes that the performances of such and such [ceremonies] will secure for him such and such [results], and believing, acts accordingly, cannot resign himself in Brahman, for he relies on a false understanding of there being a distinction where the distinction is purely verbal. In him, who has overcome the disjunctive knowledge by knowing it to be false, the idea of certain objects being fit for ceremonies, and the propriety of his performing them therofore as a matter of duty, cannot exist, like the idea of the sky having a dark substratum to one conscient of the nature of the sky. If you say that after the disjunctive knowledge is overcome, ceremonies [still] continue [dominant] as before, all ordinances relating to Unitarian knowledge become falsified, [whereas] they are, like the ordinances relating to forbidden food, venerable, all the Upaniṣads being in favour of them. It might be argued that then you destroy the authority of the ceremonial ordinances. But such is not the case; their authority remains in all its integrity and exercises its full force on those whose disjunctive knowledge is not overcome, like the effect of dreams on one who is still asleep. Nor are they destroyed by the neglect of the learned to abide by them,—seeing that ordinances regarding optional ceremonies¹ have not been destroyed. As the non-performance

¹ Ceremonies are divided into four classes: 1st, those which house-holders are bound to perform every day, Diurnal [Nitya]. 2nd, Occasional, such as on the birth of a child, etc. [Naimittika]. 3rd, Optional, or such as are performed for the attainment of some specific object (Kāmya,) 4th, Expiatory [Prayaschitta.]

of optional ceremonies by those who know that "optional ceremonies are improper," does not destroy them, for they are performed by others who long for enjoyment, so the neglect of all ceremonies by those knowers of Brahman who are resigned in Brahman, does not [necessarily] do away with all ordinances relating to them, for the ignorant in Brahman continue to submit thereto. It cannot be said, that because those who, renouncing the duties of house-holders, adopt asceticism, still continue to eat and drink, the knowers of Brahman should not give up their oblations to fire, etc., for in an enquiry as to duty, the instances of particular individuals do not hold good. Magic for a malevolent purpose is forbidden, yet should any practise it, that will be no precedent for him who injures not his enemies, to practise the same. Disjunctive knowledge as the cause of ceremonies being destroyed, there remains no incentive to the offering of oblations to fire and the like, while to the hermit hunger is a sufficient incentive for food. If you say, the dread of evil from the non-performance of ceremonies is a sufficient incentive, such is not the case; for those who have the disjunctive knowledge are [alone] subject to that evil. I have already said, those whose disjunctive knowledge is not overcome by true or identifying knowledge, are the appropriate subjects for the performance of ceremonies. The neglect of duty brings evil on him who is bound to its performance, not on him who is not required to perform the same; such as the omission by a house-holder of duties of a Brahmacārin.

Can it not be said that in whatever station of life a man obtains a knowledge of the unity [of all objects], therein he becomes a hermit? No; because [in those stations of life] he retains his disjunctive knowledge of self and matters relating unto him,¹ and ceremonies are the special requisites of those stations. "Now [after having acquired a wife] I shall perform ceremonies," says the Sruti, and hence [it is evident that] he who, renouncing all

¹ Such as the propriety of putting on the Brahminical thread and the like. --ĀNANDAGIRI.

selfish ideas, has adopted asceticism, is a hermit, and not the house-holder and the rest.

If it be said that the knowledge resulting from the Unitarian maxims having overcome the disjunctive knowledge which results from ceremonial ordinances, there is no necessity for a hermit to abide by religious restraints and observances. We reply, that for those who are apt to forego their Unitarian knowledge, from the effects of hunger and the like, they are appropriate; for they prevent such aberration. Nor would that authorise the performance, on their part, of forbidden actions, for that is debarred even previous to the attainment of that knowledge: he who falls in a well or a thorny bush at night does not go thereto during sunshine. From all those it is established that the ascetic alone who has abjured ceremonial rites, is devoted to Brahman. What has been said [by my antagonist] about men of all the four stations of life who have not attained true knowledge, migrating to higher regions, is true; but their remark "that by penance (*tapasya*) asceticism is implied," is incorrect. Because the ascetic alone is likely to be devoted to Brahman, and we have already established that he is not included among the other orders. In regard to the conscient of the Unitarian knowledge penance ceaseth alone with sacrificial rites, penance being enjoined to him only whose disjunctive knowledge is not overcome. Thereby we have (further) replied to the opinion which maintains that reliance on Brahman, at intervals of the performance of ceremonies, is admirable, and that none are debarred therefrom; likewise to the opinion regarding the uselessness of knowledge by shewing that the ascetic unconnected with ceremony is (alone) possessed of (the true) knowledge.

The remark about *Brahmasaṁsthā* (devoted to Brahman) not being a crude word like *java* or *varaha*, (wheat or hog,) and a simple equivalent of *Parivr̄at*, has been responded to, by shewing that the *Brahmasaṁsthā* alone is entitled to be devoted to Brahman, and none else. What has been said about crude words not admitting of a

derivative meaning, is not correct, seeing that *gr̥hastha*, *takṣa*, *parivr̥ājaka*, and others do admit of such meaning. *Gr̥hastha*, or he who lives in a house, *takṣa*, who chisels wood, *parirr̥ūt*, he who is homeless, or passes his time in rambling about from place to place, are all derivative terms, and yet we see the first and the last, without foregoing their derivative signification, are used in the crude form in regard to the two different classes of the house-holders and the ascetics, and the middle, in regard to the caste of carpenters, and cannot be applied in every case where the derivative attributes may be indicated ; that being opposed to general usage. Now with reference to the word *Brahmasaṁsthā*, it is applicable only to that ascetic who has relinquished all ceremonial observances and their attributes, who has exceeded the [first three] orders of life, and who is styled a *Paramahaṁsa* : for to him is assigned the recompense of super-eminent immortality, as we hear [in the text]. He alone is the true ascetic [*parivr̥at*] of the Vedas, and not he who wears the Brāhmaṇical thread, or carries the pilgrim's staff, or the beggar's platter. "He has cast off his crown-lock, he is without emblem, without compassion" : says a Śruti. "To them who have surpassed all orders of life, he explained the pre-eminent and immaculate truth" : says the *Svetāsvatara Upaniṣad*. "He neither praiseth nor saluteth" : maintain the *Smṛti*s. "Therefore do the Yatis, who have attained true knowledge, perform no ceremonies" ; "Therefore is he the knower of true religion ; he is without emblem, and without any manifest characteristic" : also say the *Smṛti*s.

"What the followers of the Sāṅkhya maintain to be exemption from ceremonies, is false, for they believe in the truth of the impression which shews a difference between ceremonies, their performers and their recompenses ; and the exemption from agency in ceremonial works which would follow from the Buddhist doctrine of nothingness, is likewise false, for the maintainer of the doctrine proves his own reality. Independence from ceremony which the ignorant from indolence maintain, is also worthless, for in him the idea of agency is not overcome by proof. From

these arguments it is evident that asceticism, which results from a forsaking of all ceremonial observances, and from a devotion to Brahman, is true only of him whose Unitarian knowledge is established by the proofs of the Vedānta. Thereby if a house-holder were to obtain that knowledge, asceticism would be true of him. May he not, by thus gaining asceticism, be guilty of neglecting the house-hold fire ? He is the destroyer of the champions of the gods who bloweth out the house-hold fire": says the Sruti. No. Such neglect following from Unitarian knowledge the result is the same as in the case of accidental blowing out [from an inundation, falling in of a house or the like]: "[For him who knoweth the truth] the virtue [lit. sierine¹⁴] of Agni passeth away"; says the Sruti [¹⁴eq; chap. vi, sec. 4, verse 1], and hence the house-holder becomes not liable to any sin from such asceticism.

2. प्रजापतिर्देहकानभ्यतपतेर्भ्योऽभितसेभ्यमुखो विद्या संग्रास्तवत्तामभ्य-
तपतस्या अभितसाया एतान्यक्षराणि संग्रास्तवन्त भूमुखः-
सरिति ॥

Prajāpati reflected on mankind; from it, the reflected, issued forth the threefold knowledge; he reflected on it: from it, the reflected, proceeded the [three] letters, Bhūḥ, Bhuvah and Svah !

Prajāpati may mean Virāṭ [son of Brahma] or Kasyapa [son of Marici].

3. तान्यभ्यतपतेर्भ्योऽभितसेभ्य औकारः संग्रास्तवत्तद्यथा शाङ्कुना
सर्वाणि पर्णानि संतृणान्येवमोकारेण सर्वा वाक् संतृणोकार
एवेद॑ सर्वमोकार एवेद॑ सर्वम् ॥

On them, he reflected; from them, the reflected, issued forth Om. As leaves are attached to their stalks,

so is speech¹ connected with Om! Verily all this is Om!
Verily all this is Om!

SECTION XXIV

1. ब्रह्मवादिनो वदन्ति यद्यसूनां प्रातःसवनः रुद्राणां माध्यन्दिनः
सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥

The knowers of the Veda declare the morning ceremony to belong to the Vasus, that of the mid-day to Rudras and that of the afternoon to the Suns and the Visvedevas.

What is known as the morning ceremony is subject to the Vasus, and this region [the earth], which is connected with that ceremony is likewise subject to them. To the Rudras the lords of the mid-day ceremony, is the middle region or sky subject, and to the Suns² and the Visvedevas, lords of the afternoon ceremony, belongs the third region or heaven.

2. कं तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ
विद्वान्कुर्यात् ॥

Where then is the region for the institutor of sacrifice? How can he, who knoweth not that [the reply to this query] perform [ceremonies]? Now he who knoweth should perform [the same].

The last clause is eulogistic of the Sāma, and does not exclude the ignorant from the performance of ceremonies.

¹ Lit. All words.

² The Vedas enumerate 12 suns.

३. पुरा प्रातरन्दुयाकस्योपाकरणाज्ञनेन गांदेपद्मस्योदयमुपा उपविश्य
स वास्तवं सामाभिगायति ॥

Before the reading of the matin chant [prataraṇuvak] he [the institutor of sacrifice], sitting down behind the house-hold fire [gṛhapatya agni], with his face to the north, singeth the Sāma hymn relating to the Vasus.

४. ओ ३ पश्चात्यात्मा ३०१३३३ पश्येम त्वा यज्ञः ३३३३३
द्वे ३ मा ३३ त्वा ३ ओ ३ मा ३२१११ इति ॥

"Unfold the gates of this earth, that we may behold thee for our supremacy."

५. अथ तुहांति नक्षत्रये गृहिणीश्चिते लोकश्चिते लोके मे यज्ञमानाय
पितॄंश्च वै यज्ञमानस्य लोक एतात्मि ॥

६. अत यज्ञमानः परस्तादायुः स्वादापत्रहि परिगतितुस्त्वोतितुष्टि
तस्मै यत्तरः प्रातःसर्वतः भूत्यन्तन्ति ॥

Then doth he offer the oblation to the fire [saying]: "Salutations be to Agni, he the receptacle of the earth, and the support of regions. [Oh ye] secure a region for me, who am an institutor of sacrifice! This is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable! Cast aside the bar." And then he riseth. For him do the Vasus fulfil the morning ceremony.

७. पुरा मात्यन्दिनस्य सर्वनस्योपाकरणाज्ञनेनाश्रीधीयस्योदयमुख
उपविश्य स रौद्रं सामाभिगायति ॥

Before the commencement of the mid-day ceremony, sitting behind Āgnidhriya fire, and facing the north, he singeth the Sāma in praise of the Rudras [saying]:

8. लोऽकद्वारमपावा ३ र्णू ३३ पश्येम त्वा वयं वैरा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥

“Unfold the gates of [yonder] region, that we may behold thee for our full supremacy.”

9. अथ जुहोति नमो वायवेऽन्तरिक्षिते लोकक्षिते लोकं मे यजमानाय
विन्दैष वै यजमानस्य लोक एतास्मि ॥

10. अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति
तस्मै रुद्रा मौर्ध्यन्दिनः सवनः संप्रयच्छन्ति ॥

Then doth he offer the oblation, saying: “I salute the Winds, who abideth in the sky and are the supports of regions. [Oh ye] secure a region for me who am an institutor of sacrifice! This verily is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable! Cast aside the bars.” And then he riseth. For him do the Rudras fulfil the mid-day ceremony.

11. पुरा तृतीयसवनस्योपाकरणाज्घनेनाहवनीयस्योदड्सुख उपविश्य स
आदित्यः स वैश्वदेवः सामाभिगायति ॥

Before the commencement of the afternoon ceremony, sitting behind the Āhavaniya fire, with his face to the north he singeth the Sāma in praise of the Suns and the Visvedevas [saying]:

12. लो ३ कदारमपावा ३ णू० ३ ३ पश्येम त्वा वयस्त्वारा ३ ३ ३ ३
दुँ ३ आ ३ ३ ज्या ३ यो ३ आ३२१११ इति ॥
13. आदित्यमध्य विश्वदेवं लो ३ कदारमपावा ३ णू० ३ ३ पश्येम त्वा
वयस्त्वा ३ ३ ३ ३ दुँ ३ आ ३ ३ ३ यो ३ आ
३ २ १ १ १ इति ॥

"Unfold the gates of [yonder] region that we may behold thee for our heavenly supremacy!" Thus much for the Suns; and then to the Visvedevas; "Unfold the gates of yonder region, that we may behold thee for our absolute supremacy!"

14. अथ लुहोति नम आदित्येभ्यः विश्वेभ्यः देवेभ्यो दिविक्षिद्धयो
लोकक्षिद्धयो लोकं मे यजमानाय विन्दत ॥

Then doth he offer the oblation saying: "I salute the Suns and the Visvedevas, the dwellers of heaven and the supporters of regions. Secure that region for me, who am an institutor of sacrifice.

15. एष वै यजमानस्य लोक एतास्प्यत्र यजमानः परस्तादायुपः स्वाहाऽ-
पहतपरिघमित्युक्त्वोत्तिष्ठति ॥

"That is verily the region for the institutor of sacrifice. I, institutor of sacrifice, shall come thereto after death. May this oblation prove acceptable! Cast aside the bars," saying this he riseth.

16. तस्मा आदित्याथ विश्वे च देवास्तृतीयं सवनः संप्रयच्छन्त्येष ह
वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥

For him do the Suns and Visvedevas fulfil the afternoon ceremony. He understands the real purport of ceremonies, who knoweth this—verily, he who knoweth this [understands the real purport of ceremonies].

THIRD CHAPTER

SECTION I

1. ओं असौ वा आदित्यो देवम् तस्य धौरेय तिरधीनवः
शोऽन्तरिक्षम् गूप्तो मरीचयः पुत्राः ॥

Hari, Om ! Verily the sun is the honey of the gods. The heaven is the arched bamboo, [whence hangeth pendant] the atmosphere [like a] hive, the vapours [floating therein] are the eggs.

2. तत्य ये ग्रामो रक्षयस्ता प्राप्त्य ग्राच्यो मधुनाट्य ऋच एष
मधुकृत ऋग्वेद एव पुर्णं ता अमृता आपस्ता वा एता ऋचः ॥

Of the sun the eastern beams are the eastern honey-cells; the Rk-hymns are the manufacturers of honey; [the ceremonies enjoined by] the Rg-Veda form the flowers, and the fluids [used in their performance] are nectars. Verily those Rk-hymns.

3. एतमुग्वेदमभ्यतप्य स्तस्याभितस्य यशस्तेन इन्द्रियं वीर्यमन्नाय
रसोऽज्ञायत ॥

Reflected on the ceremonies of the Rg-Veda. From them, the reflected proceeded forth fame, splendour, sensations, power, aliment and such like essences.

4. तद्वक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितःरूपम् ॥

They flowed and rested around the sun. Verily, thence proceedeth the redness of the sun.

SECTION II

1. अथ चेऽस्य दक्षिणा रुमयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूःष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥

Now, its southern beams are verily the southern honey-cells ; [therein] the Yajur-hymns are the honey-makers ; [the ceremonies enjoined by] the Yajur-Veda form the flowers ; and the fluids [used in their performance] are nectars.

2. तानि वा एतानि यजूःष्येतं यजुर्वेदमभ्यतपत्तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यरसोऽजायत ॥

Verily those Yajur-hymns reflected on the [ceremonies enjoined by the] Yajur-Veda. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. तद्वक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्ररूपम् ॥

They flowed and rested around the sun. Thence, verily proceedeth the whiteness of the sun.

SECTION III

1. अथ येऽस्य प्रत्यगो रश्मयस्ता एवास्य प्रतीच्यो मधुनाथ्यः
सामान्येव मुहुर्लः सामरेद एव पुर्णं ता अमृता आपः ॥

Next, its western beams are verily the western honey-cells; [therein] the Sama hymns are the honey-makers; [the ceremonies enjoined by] the Sama-Veda form the flowers, and the fluids [used in their performance] are nectars.

2. तानि वा एतानि सामान्येतां सामवेदमभ्यतपृस्तस्याभितस्य
यशस्तेऽनन्दिष्यं वीर्यमन्नायै रसोऽजायत ॥

Verily those Sama-hymns reflected on the [ceremonies enjoined by the] Sama-Veda. From them, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. तद्यक्षगतदादित्यमभितोऽप्यतदा एतदेतदादित्यस्य परं कृणं
रूपम् ॥

They flowed and rested around the sun. Thence, verily, proceedeth the dark coloured rays of the sun.

SECTION IV

1. अथ येऽस्योदयो रश्मयस्ता एवास्योदीच्यो मधुनाइषोऽधर्वाङ्गिरस
एव मधुकृत इतिहासपुराणं पुर्णं ता अमृता आपः ॥

Now, the northern rays are verily the northern honey-cells; [therein] the Atharvāṅgirasa hymns are the honey-makers; [the ceremonies enjoined by] the Itihāsa and the Purāṇa¹ form the flowers, and the fluids [used in their performance] are nectars.

2. ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपः स्तस्याभितसस्य
यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥

They, the Atharvāṅgirasa, reflected on the Itihāsa and the Purāṇa. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. तद्ब्रह्मक्षरतदादिल्यमभितोऽश्रयत्तद्वा एतद्यदेतदादिल्यस्य परं कृष्णः
रूपम् ॥

They flowed and rested around the sun. Thence verily proceedeth the very dark rays of the sun.

SECTION V

1. अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेश
मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥

¹ This would indicate the existence of some Itihāsa and Purāṇa, long anterior to the time when the extant compositions of those names were first compiled. We are, however, notwithstanding our veneration for those illustrious authors, as yet great sceptics to the dicta of Wilson and Burnouf who assign only 800 years to the oldest Purāṇa, making the rest vary from three to five centuries.

Next, the upward rays are verily the upper honey-cells ; there the secret ordinances are the honey-makers ; Brahman¹ is the flower, and its fluids are nectars.

2. ते या पृते गुणा आदेशा व्याप्तिस्थानात् स्वस्थानिभास्य
पश्चीम इन्द्रियं विष्णवादः रमोऽत्मात् ॥

They, the secret ordinances, reflected on Brahman. From it, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. उद्धरात्मादिनभितोऽप्रथमा एतदेवतादिनस्ता कथे कुंपात
हा ॥

They flowed and rested around the sun. Verily thence proceedeth the delusive opalescence in the centre of the sun.²

4. ते या पृते रमानां रमा वेदा हि ग्यास्तेषामेते रमास्तानि या
एतान्यमृगानाममृतानि वेदा लमृतास्तेषामेतान्यमृतानि ॥

They, the different rays of the sun, are the essences of essences ; the Vedas are the essences, and thereof are they the essences ;—they are the nectars of nectars : the Vedas are nectars, and thereof are they the nectars.

¹ By Brahman Prajāpa or Om is meant, says Saṅkara.

² We are doubtful if "delusive opalescence" be a right rendering of "धोमता"

SECTION VI

1. तद्यत्रथमसमृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्रन्ति
न पित्रन्त्येतदेवामृतं दृष्टा तृप्यन्ति ॥

Thereof the first named nectar is enjoyed by the Vasus with Agni at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्गुपादुयन्ति ॥

They are quieted by the sight of those rays,¹ they are excited thereby.²

3. स य एतदेवमसृतं वेद वसूनामेवेको भूत्वाऽग्निनैव मुखेनैतदेवामृतं
दृष्टा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्गुपादुदेति ॥

He, who thus knoweth the nectar, becoming one of the Vasus, and reflecting on the nectar with Agni before him, enjoyeth content. He is quieted by those rays; he is excited thereby.

4. स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यः
स्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Vasus which extends from the rising of the sun [in the east] to its setting [in the west].

¹ When the season of enjoyment is passed.

² When the season of enjoyment returneth.

SECTION VII

1. अथ यद्दितीयमसृतं तदुद्धा उपनीवन्तीन्द्रेण मुखेन न वे देवा
अश्रन्ति न पिवन्त्येतदेवासृतं दृश्या तृष्णन्ति ॥

Now, the second mentioned nectar is enjoyed by the Rudras, with Indra at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्गान्दुशन्ति ॥

They are soothed by that appearance [of the sun], and by it are they excited.

3. स य एतदेवमसृतं वेद रुद्राणामेवको भूत्वेन्द्रेणैव मुखेनैतदेवासृतं
दृश्या तृष्णति स एतदेव रूपमभिसंविगत्येतस्माद्गान्दुशेति ॥

He, who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content. That appearance doth pacify him, and thereby is he excited.

4. स यावदादित्यः पुरस्तादुदेता पथादस्तमेता द्विस्तावद्वक्षिणत
उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यः स्याराज्यं पर्यंता ॥

He obtaineth the dominion of the Rudras, which extends from the rising of the sun in the south to its setting in the north,—a period double that within which it riseth in the east and setteth in the west.

SECTION VIII

1. अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा
अश्वन्ति न पिबन्त्येतदेवामृतं दृश्वा तृप्यन्ति ॥

Now, the third nectar is enjoyed by the Ādityas, with Varuṇa at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥

They are soothed by that appearance of the sun, and by it are they excited.

3. स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं
दृश्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥

He, who knoweth the nectar thus, becoming one of the Ādityas, with Varuṇa before him, enjoyeth content. That appearance of the sun doth sooth him, and thereby is he excited.

4. स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता
पुरस्तादस्तमेतादित्यानामेव तावदाधिपल्यं स्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Ādityas, which extends from the rising of the sun behind to its setting before,—a period double that within which it riseth in the south and sets in the north.

SECTION IX

1. अथ यज्ञतुर्धमपृतं तन्महत उपजीवन्ति सोमेन मुखेन न वै देवा
अश्रन्ति न पिवन्त्येतदेवापृतं दृश्या तृप्यन्ति ॥

Now, the fourth nectar is enjoyed by the Maruts with Soma at their head. Verily, the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्बोधुयन्ति ॥

They are verily soothed by that appearance of the sun, and by it aye they excited.

3. स य एतदेवमपृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनेतदेवापृतं
दृश्या तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्बोधुदेति ॥

He, who knoweth the nectar thus, becoming one of the Maruts, and reflecting on that nectar with Soma before him, enjoyeth content. He is soothed by that appearance of the sun, and by it is he excited.

4. स यावदादित्यः पथाद्दुर्देता पुग्स्ताऽस्तमेता द्विस्तावदुत्तरत उदेता
दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यै स्वाराज्यं पर्येता ॥

He obtaineth the entire dominion of the Maruts, which extends from the rising of the sun in the north to its setting in the south,—a period double that within which it riseth behind and setteth before.

SECTION X.

1. अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा
अश्वन्ति न पिवन्त्येतदेवामृतं दृष्टा तृप्यन्ति ॥

Now, the fifth nectar is enjoyed by the Sādhyas with Brahman [Om] at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. त एतदेव रूपमभिसंविशन्त्येतस्माद्गुपादुद्यन्ति ॥

They are verily soothed by that appearance of the sun, and by it are they excited.

3. स य एतदेवमृतं वेद साध्यानामेवैको भूत्वा ब्रह्मैव मुखेनैतदेवामृतं
दृष्टा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्गुपादुदेति ॥

He, who knoweth the nectar thus, becoming one of the Sādhyas and reflecting on that nectar with Brahman before him, enjoyeth content. Verily he is soothed by that appearance [of the sun], and by it is he excited.

4. स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदू-
धर्मुदेतावर्गस्तमेता साध्यानामेव तावदाधिपत्यऽस्वाराज्यं
पर्येता ॥

He obtaineth the entire dominion of the Sādhyas, which extends from the rising of the sun above to its setting below,—a period double that in which he riseth in the north and setteth in the south.

. . . The duration of the sun in the different spheres (as described here) is apparently opposed to the

doctrine of the Purāṇas. The followers of those records maintain that the periods of the sun's rising and setting in the four different spheres of Indra, Yama, Varuṇa and Soma are equal, the extent of the orbit of the sun above the Manasottara mountain and around the mount Meru being equal. The discrepancy, however, has been explained by sages. Each of the different spheres (as set forth) is destroyed at a period double that of its preceding one. The rising of the sun means the time during which it remains visible to the residents of any one of those spheres, and the setting is when it is invisible, there being actually no rising or setting of that luminary. In the absence of inhabitants in those spheres there will be no sunrise or sunset there, though the sun may become visible therefrom.

SECTION XI

1. अथ तत् ऊर्ध्वं उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष्य
श्लोकः ॥

Next, beyond that, appearing above, He neither riseth nor setteth, but remaineth alone in the centre. Thereof is the verse:

2. न वै तत्र न निम्नोच्च नोदियाय कदाचन । देवास्तेनाहॄ सत्येन मा
विराधिपि ब्रह्मणेति ॥

"No ; of a truth there is neither rising nor setting. [Bear ye witness] O Gods, that I may say nothing contradictory of that truthful Brahman !"

3. न ह वा अस्मा उदेति न निम्नोचति सकृदिवा हैवास्मै भवति य
एतामेव ब्रह्मोपनिषदं वेद ॥

For him there is neither rising nor setting of the sun—for him there is one eternal day,—who possessth this knowledge of Brahman.

4. तद्वैतद्वाहा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्वैतदुदाल-
कायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥

Verily that knowledge was explained by Brahmā to Prajāpati, and by Prajāpati to Manu, and by Manu to his descendants. This knowledge of Brahman was explained to one of the descendants Uddalaka Āruṇi, an eldest son, by his father.

5. इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाथ्याय वान्तेवासिने ॥

This knowledge of Brahman should verily be explained by a father to his eldest son or to a worthy disciple ;

6. नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्धिः परिगृहीतां धनस्य पूर्णं
दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥

But to none else. Were none to give this sea-girt sphere with all its treasures to the instructor, [in exchange of this knowledge] the latter would still be greater—greater by far [in value than the sphere].

SECTION XII

1. गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदं
सर्वं भूतं गायति च त्रायते च ॥

Verily all this creation is Gayatṛī. Speech is Gayatṛī; by speech is all this creation recited and preserved.

2. या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याऽहीद॒ सर्वं भूतं प्रति-
ष्ठितमेतामेव नातिशीयते ॥

That Gayatṛī is verily this earth. And on this earth are all creatures sustained; that they exceed not.

3. या वै सा पृथिवी यं वाव सा यदिदमस्मिन्पुरुषे शारीरमस्मन्हीमे
प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

That which is the earth is likewise the body of the animated creation. In that body are the animal functions sustained; that they exceed not.

4. यदौ तत्पुरुषे शारीरमिदं वाव तयदिदमस्मन्नतः पुरुषे कृद्यमस्मन्हीमे
प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

That which is the body is likewise the heart which is within it. In it are the animal functions sustained; that they exceed not.

5. सैषा चतुरपदा पट्टिधा गायत्री तदेतद्वचाभ्यन्तरम् ॥

That Gayatṛī is verily composed of four feet, and possesseth six characteristics. Regarding it has this verse been recited :

Speech, being, earth, body, heart and life, are the six characteristics of Gayatṛī. Or because each of its feet has six letters.

6. तावानस्य महिमा ततो ज्यायांश्च पूरुषः । पादोऽस्य सर्वा भूतानि
त्रिपादस्यामृतं दिवीति ॥

"They [the creations] constitute the glories of the Gāyatri; to which is the soul [Puruṣa¹] superior. He has the creation for his first foot, and his own immortal self² constitutes the other three."

7. यद्वै तद्गतेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा
पुरुषादाकाशः ॥

That Brahman [*i.e.*, the being indicated in the Gāyatrī] is verily the space which³ surroundeth mankind.

8. अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष
आकाशः ॥

That which surroundeth mankind is of a truth the space which existeth within mankind.

9. अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्ति-
नीः श्रियं लभते य एवं वेद ॥

That which existeth within mankind is of a truth the space which existed within the heart. It is

¹ That which pervades all पूरणात् or abides in the heart—पुरिशयनात्.

² The word is *divi*, (*lit.* glorious,) which in modern dictionaries is explained as heaven. Sankara explains it as above.

³ The word in the original is Ākas'a आकाश. In common acceptance it means the sky, but the interpretation of Sankara gives an idea as if it meant space. The difficulty of rendering the term appositely gives a puerile air to the text.

omnipresent and eternal. He who knoweth this attains eternal and all-sufficient treasures.

SECTION XIII

1. तस्य ह वा एतस्य द्वयस्य पश्च देवसुप्यः स योऽस्य प्रादसुप्यिः स प्राणस्तच्छ्रुः स आदित्यस्तदेतत्तेजोऽनाशमित्युपासीत तेजस्य-
नादो भवति य एवं वेद ॥

For that [space which is] within the heart there are five gates to heaven. Thereof the eastern gate is breath [Prāṇa]; which is vision and that is Aditya [the sun]. That [Prāṇa] is to be adored as the consumer of aliment and all glorious. Glorious and an [able] consumer of aliment doth he become who knoweth it thus.

2. अथ योऽस्य दक्षिणः सुप्यिः स व्यानस्तच्छ्रौत्रः स चन्द्रमास्तदेत-
च्छ्रीष्ठ यशश्वेत्युपासीत श्रीमान्यशस्ती भवति य एवं वेद ॥

Next, the southern aperture is Vyāna, which is audition, and that is the Moon. Believing it to be prosperity and fame let it be worshipped. He who knoweth it so, attaineth celebrity and prosperity.

3. अथ योऽस्य प्रयद्विसुप्यिः सोऽपानः सा वाक् सोऽभिमृतदेतद्ब्रह्मवर्च-
समनाशमित्युपासीत ब्रह्मवर्चस्त्व्यनादो भवति य एवं वेद ॥

Next, the western aperture is Apana, it is speech, which is fire [Agni]. Believing it to be Vedic glory and

aliment let it be worshipped. He who knoweth it so, attaineth plenty and Vedic glory.

4. अथ योऽस्योदडसुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च
व्युष्टिश्वेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥

Next, that which is the northern aperture, is Samāna which is the mind, which is cloud. Believing it to be reputation and beauty, let it be worshipped. He who knoweth it so, attaineth reputation and beauty.

5. अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च
महश्वेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥

Next, that which is the upper aperture is Udāna ; which is the wind, which is the sky. Believing it to be strength and glory let it be worshipped. He who knoweth it so, becomes glorious and mighty.

6. ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं
पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो
जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य
लोकस्य द्वारपान्वेद ॥

These five venerable¹ beings are the door-keepers of heaven. Heroes are born in his family who knoweth these five venerable beings to be door-keepers of heaven ; he obtaineth heaven [for his reward] who knows these five venerable beings to be the door-keepers of heaven.

¹ Lit. Relating to Brahman.

7. अथ कंतः परो द्यो ज्योतिर्दीप्तते निष्ठतः पृष्ठेऽनुत-
मेत्यामेत्य द्योक्षेप्त्रिदं याय तगदिदमस्मिन्नन्तः पुणो ज्योतिस्त-
स्वर्गा इति: ॥

That which shines glorious above yonder heaven, above this world and above all others, large or small, is the same as that which shines within mankind. It is tangible [to all].¹

8. पवित्रदस्तिन्द्रियरि न इत्येत्नोऽपिगतानं पिंजानाति तस्मैषा श्रुतिष्पृष्ठि-
तत्कर्णांगरिगृहा निनदनिर न द्युतिवाप्तिरिय च्छलत उपशृणोति
तदेवदद्युम्बुद्धं च श्रुते चेत्युपासीत चक्षुषः श्रुतो भवति य एव
येद य एवं येद ॥

For its warmth is felt in this body by touch. It is audible, for when the ears are closed, it is heard like the roar of a flaming fire, or that of a rolling car, or a bellowing ox. That tangible and audible glory is to be adored. He who knoweth—verily he who knoweth—this, becomes renowned and of handsome appearance.

SECTION XIV

1. सर्व खलिवदं ब्रह्म तत्रानिति शान्त उपसीताय यादु क्रतुमयः
पुरुषो यथा क्रतुरस्मिन्हृतेके पुरुषो भवति तथेतः प्रेत भवति
स क्रतुं कुर्वीत ॥

¹ Lit. दृष्टि: ocular proof. The commentator explains that the word may be used with reference to touch as an organ of perception.

All this verily is Brahman, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of reflection, whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahman].

2. मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा
सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥

[Saying] "that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*ākasa*], which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body.

3. एष म आत्मान्तर्हृदयेऽणीयान्वीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा
श्यामाकृतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या
ज्यायानन्तरिक्षाज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥

"Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर
एष म आत्मान्तर्हृदय एतद्वैतमितः प्रेयाभिसंभवितास्मीति

पत्य स्पाददा न पितिरित्सास्तीति ॥ स्माह शापिडल्यः
शापिडल्यः ॥

"That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me; it is Brahman; I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection; so said Sandilya—[the sage] Sandilya.

SECTION XV

1. भन्तरिक्षोदरः कोशो भूमिकुर्मो न जीर्यति दिशो दात्य स्वक्षयो
दीरस्योतरं विलङ् स एष कोशो वसुधानस्त्रास्मिन्निष्मिलङ्
ग्रितम् ॥

Of that sheath [the Soul] the sky is the ventricle and the earth is the root; it never decayeth; the quarters of the universe are its corners, and the heaven is its upper aperture; it is the receptacle of wealth, and upon it is the universe supported.

2. तस्य प्राची दिग्घुर्णाम सहमाना नाम दक्षिणा राशी नाम प्रतीची
मुभूता नामादीची तासां वायुवेत्सः स य एतमेव वायुं दिशां
वत्सं वेद न पुत्रोदङ् रोदिति सोऽहमेतमेव वायुं दिशां वत्सं
वेद मापुप्रोदङ् रुदम् ॥

Its eastern quarter is called Juhu, its southern quarter Sahamānā, its western quarter Rājñī, and its northern quarter Subhutā ; the winds of those quarters are their offspring. He who [wishing for long life for his children] knows the winds to be the offspring of the quarters, hath never to weep for his children. “ I know the winds to be the offspring of the quarters, therefore have I had never to weep for my children.

The performers of sacrifice offer their oblations (juhoti) facing the east, therefore is that quarter called Juhū ; the vicious suffer (sahante) the fruit of their actions in the abode of Yama in the south, therefore is that quarter called Sahamānā ; the west is called Rājñī, because, it is the empire of king (Rājā), Varuṇa, or because, at twilight it becomes red (rāga). Wealthy beings (bhūtimat), such as Isvara, Kubera, etc., reside in the north, hence it is called Sūbhutā.

3. अरिष्टं कोशं प्रपद्येऽमुनामुनामुना प्राणं प्रपद्येऽमुनामुनामुनां भूः
प्रपद्येऽमुनामुनामुना भुवः प्रपद्येऽमुनामुनामुना स्वः प्रपद्येऽमुनामुनामुना ॥

“ Together with such and such and such, I take asylum of that undying sheath ; with such and such and such I seek shelter of life. [Prāṇa] ; with such and such and such I seek shelter of this earth [Bhūḥ] ; with such and such and such I seek shelter of the sky [Bhuvaḥ] ; with such and such and such I seek shelter of heaven [Svah].

4. स यद्वोचं प्राणं प्रपद्य इति प्राणो वा इदः सर्वं भूतं यदिदं किंच
तमेव तत्प्रापत्सि ॥

"By [the words] 'I seek shelter of Prāṇa' [life], I have said that I take asylum of the universal existence.

5. अथ यद्वोचं भूः प्रपय इति पृथिवीं प्रपयेऽन्तरिक्षं प्रपये दिवं प्रपय
इत्येव तद्वोचम् ॥

"By what I have said by [the words] 'I seek shelter of Bhūḥ,' I mean that I take shelter of the earth, I take shelter of the sky, I take shelter of heaven.

6. अथ यद्वोचं सुवः प्रपय इत्यग्निं प्रपये वायुं प्रपय आदित्यं प्रपय
इत्येव तद्वोचम् ॥

"By what I have said by [the words] 'I take shelter of Bhūvaḥ,' I mean I seek shelter of Agni [fire], I seek shelter of Vāyu [wind], I seek shelter of Āditya [the sun].

7. अथ यद्वोचैः स्वः प्रपय इत्यूग्मेदं प्रपये यजुर्वेदं प्रपये सामवेदं
प्रपय इत्येव तद्वोचं तद्वोचम् ॥

"By what I have said by [the words] 'I take shelter of Svāḥ,' I mean I take shelter of the Rg-Veda, I take shelter of the Yajur-Veda, I take shelter of the Sāma Veda."

SECTION XVI

1. पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिः वर्षाणि तत्प्रातःसवनं
चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायताः प्राणा वाव वसव एते हीदृशं सर्वे वासयन्ति ॥

Verily man is Yajña [sacrifice]. The first twenty-four years of his life constitute the morning ritual [Prātaḥ-savana]. The Gāyatrī includes 24 letters, and it is the Gāyatrī through which the morning ritual is performed. The Vasus are the presiding deities of dawn, and in man the vital airs verily represent the Vasus, for they preserve [vāsayanti] all.

2. तं चेदेतस्मिन्वयसि किंचिद्गुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातः
सवनं माध्यन्दिनः सवनमनुसन्तनुतेति माहं प्राणानां वसूनां
मध्ये यज्ञो विलोप्सीयेत्युद्भैव तत एत्यगदो ह भवति ॥

At this age should any disease afflict him, he should say : "O vital Vasus, this is the season of my morning ritual, connect it with the mid-day sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Vasus." Thus he escapes from disease, and verily becomes exempt from affliction.

3. अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनः सवनं चतु-
श्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनः सवनं तदस्य रुद्रा
अन्वायत्ताः प्राणा वाव रुद्रा एते हीदः सर्वः रोदयन्ति ॥

[The] next [period] to the forty-fourth year of his life constitutes the mid-day ritual. The Tristupa includes forty-four letters, and it is through the Tristupa that the mid-day sacrifice is performed. The Rudras are its presiding deities. In man the vital airs are the Rudras for they cause weeping,¹ [Rodayanti].

¹ Human animosity being one of the chief causes of weeping.—*Saṅkara.*

4. तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुदा इदं मे
माघ्यन्दिन सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुदाणां मध्ये यज्ञो विलोप्सीयेत्युद्देव तत एत्यगदो ह
भवति ॥

At this age should any disease afflict him, he should say, "O vital Rudras, this is the season of mid-day ritual, connect it with the afternoon sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Rudras." Thus he escapes from disease and becomes exempt from affliction.

5. अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा
जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायतः प्राणा
वावादित्या एते हीदशसर्वमाददते ॥

[The] next [period] to the eighty-four year of his life constitutes the afternoon ritual. The Jagati [metre] includes eighty-four letters, and it is through the Jagati that the afternoon ceremony is performed. The Ādityas are its presiding deities. In man the vital airs are the Ādityas, for they receive [adadate] all things.

6. तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे
तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो
विलोप्सीयेत्युद्देव तत एत्यगदो हैव भवति ॥

At this age should he be afflicted by any disease, he should say, "O vital Ādityas, this is the season of my afternoon ritual, connect it with the full term of my life, that I, who am sacrifice [itself,] may not be lost to

the vital Ādityas." Thus he escapes from disease and becomes exempt from affliction.

7. एतद्व स्म वैतद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि यो
इहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र इ
षोडशं वर्षशतं जीवति य एवं वेद ॥

Verily knowing this Mahidāsa, son of Itara, said "O ! why dost thou afflict me, for I shall not be destroyed by thee." He lived for one hundred and sixteen years. Verily he will live for one hundred and sixteen years who knoweth this.

SECTION XVII

1. स यदशिग्निषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥

His [of the individual typical of sacrifice] hunger, thirst, and want of pleasure constitute the pain which attends the performance of ceremonies.

2. अथ यदन्नति यत्पिचति यद्रमते तदुपसदैरेति ॥

Whatever he eateth, whatever he drinketh, and whatever he enjoyeth, become unto him [like the reward which is available on the day of the] Upasad.¹

3. अथ यद्वसति यजक्षति यन्मैथुनं चरति स्तुतश्चैरेव तदेति ॥

¹ The day when the performers of a sacrifice are entitled to a drink of milk.

Whatever he laugheth, whatever he eateth, and whatever he enjoyeth, become to him like unto [the] praises [of the Ṛk and Yajur Veda].

4. अप् यत्तमा दानमाजेवनहित्या सत्यवननिति ता अस्य दक्षिणः ॥

His penance, charity, sincerity, unenviousness and truthfulness constitute his reward [Dakṣiṇa.]

5. तस्माददृष्टः सोप्यसमेतिं पुनर्ग्राहनमेवास्य तन्माणमेवास्याव-
श्यः ॥

Therefore is it said, [both at the birth of a child and at the expression of the juice of the moon plant in reply to the query] "Has she given birth?" "Yes, she has." His [of the being typical of ceremony] avabhṛtha [death] is the termination, so is the termination of the sacrifice called avabhṛtha.

6. तदेतद्वार आङ्गिरसः कृञ्जाय देवकीपूजायोक्त्वोयाचापिपास एव
स वभूय सोऽन्तर्विद्यायामेतत्त्वयं प्रतिपथेताक्षितमस्पच्छ्रुतमसि
प्राणसर्वशितमसीति तथैते दे जनी भवतः ॥

Ghora, son of Aṅgiras, having explained this [subject] to Kṛṣṇa son of Devakī, said: "He [who knoweth this] should, at the time of his death, repeat these three [Yajur Vedic mantras]: "O ! thou¹ art undecaying ! Thou art unchanging ! Thou art the true essence of life !" Hearing this he lost all desire for other knowledge. About it there are these two Rg-Vedic stanzas :

¹ Addressing his soul as identified with the sun.

7. आदित्प्रत्यस्य रेतसो ज्योतिष्पश्यन्ति वासरं । परो यदिष्यते दिवा ।
 उद्धयं तमसस्परि ज्योतिः पश्यन्त उत्तरःस्वः पश्यन्त उत्तरम् ।
 देवं देवत्रा सूर्यमगन्म ल्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

“Sages, behold the glory of the first cause [as enveloping all like the day, and shedding radiance from the heaven above].”¹ “Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts we attain to that god of gods and noblest of all lights the sun—the noblest of all lights.”

SECTION XVIII

1. मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं
 भवत्यध्यात्मं चाधिदैवतं च ॥

The mind should be adored as Brahman ; this is intellectual [worship]. Next as relating to gods ; the sky should be adored as Brahman. These are the two—intellectual and theological—forms of worship that have been ordained [by sages].

2. तदेतच्चतुष्पाद्वद्वा वाक् पादः प्राणः पादश्वक्षुः पादः श्रोत्रं पाद
 इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः
 पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं वैवा-
 धिदैवतं च ॥

The words within the brackets are not quoted in the Sanskrit text.

That [Brahman] hath four feet. Speech is one of its feet, life is one of its feet, vision is one of its feet, and audition is one of its feet. Thus much for the intellectual; next the theological: fire [Agnī] is one of its feet, wind [Vāyu] is one of its feet, sun [Āditya] is one of its feet, the quarters [Diśaḥ] are one of its feet. Thus the two—intellectual and theological forms of worship have been ordained.

३. वागेन ब्रह्मणश्चतुर्थः पादः सोऽस्मिना ज्योतिषा भाति च तपति च
भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥

Speech is verily one of the four feet of Brahman. It radiates light and heat through the effulgence of Agni. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

[After explaining the meaning as above given, Saṅkara adds] the consumption of inflammable article, such as oil or ghee, gives life and vigour to the organs of speech, hence it is said through Agni speech receives its light and heat. As a cow or a like quadruped moves on to where it wisheth on its four feet, so doth mind [here represented as Brahman] attain to its objects through the aid of speech, breath, vision and audition, hence the simile. Further, the feet of a quadruped are placed under its body, so are fire (Agni), air (Vāyu), the sun (Surya), and the quarters placed under the sky, and thence the comparison.

४. प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति
च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥

Breath is verily one of the four feet of Brahman. It radiates light and heat through the effulgence of

Vāyu. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

5. चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥

Vision is verily one of the four feet of Brahman. It radiates light and heat through the effulgence of Āditya. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

6. श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च
भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥

Audition is verily one of the four feet of Brahman. It radiates heat and light through the effulgence of the quarters of the earth (Dik). Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

SECTION XIX

1. आदित्यो ब्रह्मेन्द्रादेशस्तस्योपच्चाख्यानमसदेवेदमग्र आसीत्तसदा-
सीत्तसमभवत्तदाण्डं निरवतंत तत्संवत्सरस्य मात्रामशयत
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥

The sun is described as Brahman ;—its description—Verily at first all this was non-existent ; that

non-existence became existent; it developed, — it became an egg: it remained [quiet] for a period of one year; it burst into two; thence were formed two halves of gold and silver.

Having described the sun as a foot of Brahman, the Sruti now proceeds to describe it as Brahman, with the words: "the sun is i.e.cribed as Brahman." "Its description" is to be narrated for its eulogium. "Non-existent," i.e., this earth before its development,¹ was of unmanifest name and form, and not actually non-existent, for [on the authority of the Sruti], "How can existence proceed from non-existence?" Such deduction would be inadmissible. But it being distinctly laid down here that it was "non-existent," may it not be optional [with us to explain it one way or the other?]. No. Option applies to actions and not to facts. How [can you] then here [use the word] non-existent? As I have already explained, being of unmanifest name and form, it is very like non-existence, though not actually so. The expression "verily" applies to the existence (i.e., to the verb) and not to non-existence.

How [then this misuse of the term? It is no misuse]. We see the word *sat* is freely used to indicate the manifestation of the name and form of an object, and that manifestation being generally dependant upon the sun, in the absence of which the earth is enveloped in deep darkness and not visible, the expression is appropriate.

2. तथद्वजतः सेयं पृथिवी यत्सुवर्णं सा धौर्यज्जरायु ते पर्वता यदुल्वः
स मेघो नीहारो या धमनयस्ता नयो यदास्तेयमुदकः
स समुद्रः ॥

Thereof the argentine half is the earth, and the golden half the heaven. The inner thick membrane

¹ अपत् *asat*, unreal, untrue, not being, from *sat*, true, being, with the negative prefix *a* ॥

² Lit. "Utpatti," birth, creation.

[of the egg] became mountains, the thin one clouds, the fog; the blood-vessels became rivers, and the fluid became the ocean; and, lastly, what was born therewith from is the sun, Āditya.

3. अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उद्धल्वोऽन्
तिष्ठन्सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्स्योदयं प्र
प्रत्याशनं प्रति घोषा उद्धल्वोऽनूत्तिष्ठुन्ति सर्वाणि च भूता
सर्वे चैव कामाः ॥

On its birth arose loud shouts [or shouts of ulu-ul] as well as all living beings and their desires. Hence on the rising and re-rising [day after day] of the sun arise shouts of ulu-ul as well as all living beings and their desires.

4. स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन रसाध
घोषा आ च गच्छेयुरुपं च निष्ठेडेरनिष्ठेडेरन् ॥

He [attaineth the glory of the sun] who, knowing this, adores the sun as Brahman, and grateful shots soon arise in his behalf and contribute to his gratification,—verily they contribute to his gratification.

FOURTH CHAPTER

SECTION I

1. अ॒ जानशुति॑र्ह पौत्रायणः श्रद्धादेयो वहुदायी वहुपाक्य आस स ह
सर्वत आवसथान्मापयांचके सर्वत एव मेऽत्स्यन्तीति ॥

Om ! Of a truth there lived Janastruti, grandson of the son of Janasruti, the charitably disposed, the giver of large gifts, and the preparer of much food. He built houses everywhere that [people] from all sides might come and feast [therein].

2. अथ हैसा निशायामतिषेतुस्तदेष हैसो हैसमभ्युवाद हो
होऽपि भल्लक्ष भल्लक्ष जानशुतेः पौत्रायणस्य समं दिवा
ज्योतिराततं तन्माप्रसाङ्गीस्तत्त्वा मा प्रधाक्षीदिति ॥

[Over his house] at night passed some geese,¹ the hindermost of which addressing the foremost, said : " Lo ! Lo ! Bhallakṣa, Bhallakṣa, [short-sighted] the

¹ *Hamsa*. This word in common acceptation means a goose, but the vehicle of Brahma likewise called a *Hamsa*, is generally represented of the form of a flamingo. According to the Purînas, the Mânasasarovara (lake) is a favourite resort of *Hamsas* which in modern Tibetan or rather in the language of the people of the Hun desa is the specific name of the flamingo. We may add that while geese are very scarce, flamingoes are seen in large flocks, in the vicinity of Mânasasarovara (lake).

glory of Jānasṛuti, grandson of the son of Jānasṛuti, is as widespread as the heaven. Have nothing to do with him, so that his glory may not destroy thee."

3. तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्ततः सयुग्वानमिव रैक-
मात्थेति यो नु कथः सयुग्वा रैक इति ॥

To it said the other: "Who is he whom you compare with Raikva of the car?" "And who is this Raikva of the car?" enquired the first.

4. यथा कृतायविजितायाधरेयाः संयन्त्येवमेनः सर्वे तदभिसमेति
यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त
इति ॥

[The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Kṛta or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

5. यदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव
क्षत्तारमुवाचाङ्गरे ह सयुग्वानमिव रैकमात्थेति यो नु कथः
सयुग्वा रैक इति ॥

Jānasṛuti great-grandson of Jānasṛuti, listened to this. [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald: "O child, do you address me as if I were the Raikva of the car? [I am not deserving of such praise.] O child, do you of a truth go and speak unto Raikva of the car

[that I long to see him]." [Of him enquired the bard:] "and who is this Raikva of the car?"

6. पथा कृतायविजितायाधरेयाः संयन्त्येवमेन तदभिसमेति
यत्किंच प्रजाः साधु कुर्वन्ति यस्तदेद यत्स वेद स मैतदुक्त
इति ॥

[The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Kṛta or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

7. स ह क्षत्तान्विष्य नाविद्यमिति प्रत्येयाय त श्वोवाच यत्रो
ब्राह्मणस्यान्वेषणा तदेनमच्छ्रृति ॥

The bard searched for him, and returning said, "I have found him not." Unto him, said [Janasruti], "Do ye go and look for him where the knowers of Brahman are to be met with."¹

8. सोऽधस्तुच्छकटस्य पामानं कर्षमाणमुपोषविवेश त श्वाभ्युवाद
त्वं तु भगवः सशुग्वा रैक इत्यह श्वारा ३ इति ह प्रतिज्ञे स
ह क्षत्ताऽविद्यमिति प्रत्येयाय ॥

He proceeded, and by one sitting beside a car and scratching his itches, sat down and said, "Art thou, O

¹ In lovely places near rivers and pools in mountains and groves.—SANKARA.

lord, Raikva of the car?" "Yes, I am," said the other.
"Now I know," [thought] the bard and retired.

SECTION II

1. तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं
तदादाय प्रतिचक्रमे तर्ह हाभ्युवाद ॥

Upon this Jānasruti, the great-grandson of Jānasruti, taking with him six hundred head of cattle, a necklace and a chariot yoked with a pair of mules, repaired to him, and thus addressed,

2. रक्षेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एतां
भगवो देवतांशाधि यां देवतामुपास्स इति ॥

"O Raikva, here [is a present] of six hundred head of cattle, a necklace, and a chariot yoked with a pair of mules [accept them, and deign], O Loru, to impart to me instruction on that deity whom thou adorest."

3. तमु ह परः प्रत्युवाचाह हारे त्वा शूद्र तवैव सह गोभिरस्त्वति
तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं
दुहितरं तदादाय प्रतिचक्रमे ॥

Unto him said the other, "Let these head of cattle and necklace and chariot remain with thee, O Sūdra." Hereupon, Jānasruti, great-grandson of Jānasruti, taking a thousand head of cattle, a necklace, a chariot yoked

with a pair of mules and his daughter, again returned to him.

. . . He [Janavari] was a king, having a herald, as we learn [from the passage]: "He addressed to a herald," also from the fact of his resorting to a Brahmana for instruction, which would be inconsistent in a Sudra; how then did such an inapplicable expression as "O Sudra" proceed from Raikva? Sages have explained it thus. From the speech of the geese he was assailed by grief [vocal] hence Sudra; or because hearing [rūpa] of Raikva's praise he ran [dravatil] and therefore Sudra; and the sage in order to show his omniscience used the expression "O Sudra"; or it might be, because instead of trying to obtain knowledge by serving his tutor, he like a Sudra proceeded to gain instruction by paying for the same, and therefore is called a Sudra, although he was not of that caste. Others say, that annoyed with his small offer the sage rebuked him with the term Sudra.

४. तद् शास्त्राद् विहरं सहस्रं गायादयं निर्णाड्यमध्यात्मीयं इव
जायात्यं प्राप्तो गत्वा जात्येऽन्तरं न भवतः शारीरिं ॥

And said, "O Raikva, this [herd of a] thousand cows, this necklace, this chariot yoked with a pair of mules, this damsel, and this village in which thou dwellest [I beg to offer to thee: accept them and deign] to impart to me instruction."

५. तत्या ह सुगमुपोद्गत्कुरुचाच्छ्वरेमाः शृङ्गानेनैव मुखेनाद्यापदिष्यथा
इति ते हेते रक्षणांनाम सहायेषु यत्रास्मा उवास तस्मै
होयाच ॥

Knowing her, [the damsel] to be the cause of his imparting instruction, [Raikva] said: "Hast thou brought

her [for me], O Sudra ? she will be the cause of my conversing with thee." Hence are these villages in this country of great virtue [mahāvṛṣa] where he lived, called Raikvaparna. Unto him explained he [the nature of the deity he adored].

SECTION III

1. वायुर्विं संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥

The air [Vāyu] is verily the ultimatum [samvarga] of all. When a fire goes out, of a truth it merges into air [Vāyu]. When the sun doth disappear it verily mergeth into air, so doth the moon when it setteth.

2. यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्हृष्वैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥

When waters dry they vanish in air ; the air verily consumeth all. Thus much relating to celestial objects.

3. अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वप्निति प्राणमेव वागप्येति प्राणं चक्षुः प्राणःश्रोत्रं प्राणं मनः प्राणो ह्यैवैतान्सर्वान्संवृङ्क्त इति ॥

Next as relating to self. Life is verily the ultimatum of all. When man sleepeth, speech mergeth into life, so doth vision merge into life, audition merge

into life, and mind merge into life,—Life verily consumeth all.

4. तौ वा एती द्वौ संवर्गी वायुरेव देवेषु प्राणः प्राणेषु ॥

These are verily the two ultimata [saṁvarga]; Vāyu among the celestial objects and life among the animal functions.

5. अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनि परिविष्यमाणौ
व्रह्मचारी विभिन्ने तस्मा उ ह न ददतुः ॥

[Once] while Saunaka of the race of Kāpi, and Abhipratarin, son of Kakṣa-sena, were being served at their meals a Brahmacārin sought alms of them. Unto him they gave nothing.¹

6. स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं
कापेय नाभिपश्यन्ति मर्त्यां अभिप्रतारित्वहुधा वसन्तं यस्मै वा
एतदन्तं तस्मा एतत्र दत्तमिति ॥

He said, "He [the Prajāpati] who swalloweth the venerable four,² and is the protector of the earth, O descendant of Kāpi, is not seen by mortals. O Abhipratarin, he exists in various forms. For him is food prepared, and him have you denied."³

7. तदु ह शौनकः कापेयः प्रतिमन्यानः प्रत्येयायात्मा देवानां जनिता
प्रजानां हिरण्यदङ्गे श्रो वभसोऽनसृरिमेहान्तमस्य महिमानमाहुरन-

¹ In order to see what may follow, adds Śaṅkara.

² Agni [fire], Sūrya [sun], Candra [moon], and Apāḥ [water].

³ This verse may be translated interrogatively and begin with: "who is he who swalloweth," etc.

द्यमानो यदनन्मत्तीति वै वयं ब्रह्मचारिन्नेदसुपास्महे दत्तास्मै
भिक्षामिति ॥

Saunaka, descendant of Kāpi, reflected within himself and returned [for answer]:—“Life is the author of the gods and of the creation. His teeth are immutable; he is a great consumer; he is not unintelligent; his greatness is said to be extreme; none can consume him, and he consumeth all food. We, O Brahmacārin, adore such a Brahman.” [Then turning to his servant, said] “Give him some alms.”

8. तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तकृतं
तस्मात्सर्वासु दिक्षवन्नमेव दशकृतः सैषा विराङ्गादी तथेदः
सर्वं दृष्टः सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद ॥

[The servant] gave him [some]. These five and five [the two ultimata] make ten and they are a Kṛta [complete number]. Therefore the aliment in all the different quarters being ten, is a Kṛta. It [the complete number] is Virat, the consumer of food. Through it, all this becomes visible. Unto him who knoweth—verily unto him who knoweth—this, all this [world] becomes visible, and he becomes a [great] consumer of food.

SECTION IV

1. सत्यकामो ह जावालो जवालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति
विवत्स्यामि किंगोत्रोऽहमस्मीति ॥

Satyakāma Jabala enquired of his mother Jabala: "I long to abide [by a tutor] as a Brahmacārin; of what gotra am I?"

2. सा हैनमुवाच नाहमेतदेद तात यद्वोत्रस्त्वमसि वहुहं चरन्ती परिचारिणी यीवने त्यामलमे साहमेतत्र वेद यद्वोत्रस्त्वमसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जावालो व्रुवीया इति ॥

She said unto him, "I know not, child, of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any inquiry on the subject], I know not of what gotra you are. Jabala is my name and Satyakāma thine; say, therefore, of thyself, Satyakāma, son of Jabala [when any body enquireth of thee]."

3. स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥

He repaired to Haridrumata of the Gautama gotra and said, "approach your venerable self to abide by your worship as a Brahmacārin."

4. तत् होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतदेद भोयद्वोत्रोऽहमस्म्यपृच्छ मातरश्च सा मा प्रत्यब्रवीद्वद्धं चरन्ती परिचारिणी यीवने त्यामलमे साहमेतत्र वेद यद्वोत्रस्त्वमसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहश्च सत्यकामो जावालोऽस्मि भो इति ॥

Of him enquired he [the tutor]: "Of what gotra are you, my good boy?" He replied: "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are; Jabālā is my name and Satyakāma thine': I am that Satyakāma son of Jabālā."

5. तः होवाच नैतद्ब्राह्मणो विवक्तुमहाते समिधः सोम्या हरोपत्वा नेष्ये
न सत्यादगा इति तमुपनीय कृशानामवलानां चतुःशता गा
निराकृत्योवाचेमाः सोम्यानुसंब्रजेति ता अभिप्रस्थापयन्नुवाच
नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्रः
संपेदुः ॥

Unto him said the other, "None but a Brāhman can say so. You have not departed from the truth, and I shall invest you [with the brāhmaical rites]. Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thousand.". Thus he passed many years, until the cattle had multiplied to a thousand.

SECTION V

1. अथ हेनमृष्पभीडभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव
प्राप्ताः सोम्य सहस्रः स्मः प्राप्य न आचार्यकुलम् ॥

A Bull said unto him, "O Satyakāma!" He replied "Sir," the Bull said, "We have now come to thousand, do you take us back to your tutor."

2. ब्रह्मणथं ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच
प्राची दिशःत्रा प्रतीची दिशःत्रा दक्षिणा दिशःत्रोदीची दिशःत्रैष वे
सोम्य चतुर्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥

"I will relate to you,¹ something regarding Brahman." "Relate it to me, Sir [if you please]." It said unto him, "the eastern quarter is a portion, the western quarter is a portion, the southern quarter is a portion, the northern quarter is a portion; these are the four portions, of a fourth foot of Brahman. It is called *Prakasavān* [renowned].

3. स य एतमेवं विद्वा॒ धृतुङ्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते
प्रकाशवानस्मैङ्गोके भवति प्रकाशवतो ह लोकाङ्गति य एत-
मेवं विद्वा॒ धृतुङ्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥

"He becomes renowned in this world, who knowing thus adoreth the four membered foot of Brahman as the renowned. He overcomes all renowned regions, who knowing thus adoreth the four membered foot of Brahman as the renowned.

¹ Lit. a fourth—पाद.

SECTION VI

1. अग्निष्ठे पादं वकेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता
यत्राभि सायं वभूवुस्तत्राग्निमुपसमावाय गा उपरुद्ध्य समिधमा-
धाय पथ्वादग्नेः प्राङ्गोपविवेश ॥

"Agni will explain to you [the nature of] the next foot of Brahman." On the morrow he [the cow-herd] turned towards his tutor with the cattle. When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it facing the east.¹

2. तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥

Unto him said Agni, "O Satyakāma!" "Lord," responded the other.

3. ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच
पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य
चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥

"Child, I will explain to you a foot of Brahman." "Explain it, Sir, if you please." Unto him said the other, "the earth is a part, the sky is a part, the heaven is a part, the ocean is a part;—these four parts, O child, constitute the foot of Brahman called the endless [Anantavān].

4. स य एतमेवं विद्वा श्वतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽ-
नन्तवानस्मैङ्गोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं
विद्वा श्वतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥

¹ And reflecting on the advice of the bull, adds the Commentator.

"He becomes endless¹ even in this world, who knowing this adores the four membered foot of Brahman as the endless; he conquers the regions of the immortals, who knowing this adores the four-membered foot of Brahman as the endless.

SECTION VII

1. हृ स्त एवं वकेति म ह शोभूते गा अभिप्रस्थापयांचकार ता
यत्राभिसारं वभूत्सत्त्वाप्निमुपसमाधाय गा उपमध्य समिधमाधाय
पथादग्नेः प्रादुपांपविवेश ॥

"The sun will explain to you the nature of the next foot of Brahman." On the morrow he started again towards the house of his tutor, and when night approached he lighted a fire, folded the cattle, placed fuel on the fire and sat behind it facing the east.

2. त ए हृस उप निष्ट्वाभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव ॥

The sun approaching him said, "O Satyakāma!" "Lord," responded the other.

3. ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै
होवाचाप्निः कला सूर्यः कला चन्द्रः कला विशुक्तर्त्तप वै सोम्य
चतुर्थः पादो ब्रह्मणो ज्योतिर्मानाम् ॥

¹ i.e., His race never becomes extinct.—ANANDAGIRI.

"I will relate to thee a foot of Brahman," said he. "Relate, O Lord," said the second. [Unto him, said the first], "the fire [Agni] is a part, the sun [Sūrya] is a part, the moon [Candra] is a part, the lightning is a part;—these four parts, O child, constitute the foot of Brahman as the radiant.

4. स य एतमेवं विद्वाऽश्रुतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते
ज्योतिष्मानस्मैङ्ग्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य
एतमेवं विद्वाऽश्रुतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥

"He becomes radiant in this world, who knowing this adores the four membered foot of Brahman as the radiant,—he overcomes the region of the radiant,¹ who knowing this adores the four membered foot of Brahman as the radiant."

SECTION VIII

1. मद्गुष्टे पादं वक्षति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्रा-
भिसायं बभूवस्तत्राग्निसुपसमाधाय गा उपरुद्य समिधमाधाय
पश्चादग्नेः प्राङ्गुपोपविवेश ॥

"The Madgu [wind] will explain to you the nature of the next foot of Brahman." On the morrow he started again towards the house of his tutor, and when night approached, he lighted a fire, folded the cattle,

¹ Gods.

placed fuel on the fire and sat behind it, facing the east.

2. तं मद्गुरुपनिपत्याभ्युवाद् सत्यकाम ३ इति भगव इति तं प्रतिशुश्राव ॥

The wind approaching him said, "O Satyakāma!" "Lord," responded the other.

3. ब्रह्मणः सोम्य ते पादं ब्रह्माणीति ब्रह्मीतु मे भगवानिति तस्मै होयाच प्राणः कला चक्षुः फला श्रोत्रं कला मनः कलैष वे सोम्य चतुर्कलः पादो ब्रह्मण आयतनवान्नाम ॥

"I will explain to thee, O child, a foot of Brahman," said the first. "Relate, O lord," returned he. Unto him said the first: "Life is a part, the eyes are a part, the ears are a part, the mind is a part;—these four parts constitute the foot of Brahman called the Spacious [Āyatanaवान्].

4. स य एतमेवं विद्वा॒ धतुर्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मैङ्गोके भवत्यायतनवतो ह लोकाण्यति य एतमेवं विद्वा॒ धतुर्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥

"He becomes the receptacle of many, in this world, who, knowing this, adores the four-membered foot of Brahman as the Spacious; he attains to the region of the Spacious who, knowing this, adores the four-membered foot of Brahman as the Spacious."

SECTION IX

1. प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव ॥

He reached the house of his tutor. Unto him said the tutor. "O Satyakāma" "Lord," responded he.

2. ब्रह्मविदिव वे सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य
इति ह प्रतिजडे भगवाऽस्त्वेव मे कामे ब्रूयात् ॥

"Child ! you speak as if you knew Brahman ; who has given thee instruction ?" "Other than man," said he, and added. "Instruct me as I wish to hear of it from you."

3. श्रुतःस्येव मे भगवददृशेभ्य आचार्यद्वयेव विद्या विदिता साधिष्ठं
प्रापतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति
वीयायेति ॥

"I have heard from sages like unto yourself that knowledge got from tutors is most excellent," Accordingly he related every thing [as narrated above] omitting,—verily omitting nothing.

SECTION X

1. उपकोसलो ह वै कामलायनः सत्यकामे जात्राले ब्रह्मचर्यमुवास
तस्य ह द्वादशवर्षाण्यग्रीन्परिच्चार स ह स्मान्यानन्तेवासिनः
समावर्तेयःस्तः ह स्मैव न समावर्तेयति ॥

Of a truth Upakosila, son of Kamala, (Kamalayana) abided by Satyakama, son of Jabala, as a Brahmacharin, and for twelve years carefully attended his household fires. The tutor granted leave to his other pupils to return home, but refused that indulgence to him.

2. सं जायोग्यं तस्मै ब्रह्मचारी कुशलं न्यजित्वा मीन्या द्वाप्रयः
परिग्राहन्त्वद्वृत्त्वा इति तस्मै हास्योर्जता प्रमाणारके ॥

To the tutor said his wife. "This exhausted Brahmacharin has successfully attended the household fires; let not the fires upbraid thee; explain to him [what he wants]." He [the tutor], without [condescending to grant the] explanation, went out on his pilgrimage.

3. स ह श्राविनानितिर्थे तपाचापेत्राचाच ब्रह्मचारिन्नश्च नितु
नाभाग्नीनि स होयग्य इमेऽस्मिन्नुहो लोका नानाव्यया
श्राविनिः प्रणित्वाऽऽस्मि नाशिष्यामीति ॥

The disciple fell ill and abstained from food. Unto him said the wife of the tutor; "Brahmacharin, take food; why abstain from sustenance?" He replied: "Many and variously disposed are my desires; I am full of diseases and shall take no food."

4. अथ द्वाप्रयः नमूदिते तस्मै ब्रह्मचारी कुशलं नः पर्यन्तार्गिदन्त्वास्मै
प्रवयामेति तस्मै होतुः ॥

Next, verily, the fires said: "This exhausted Brahmacharin has carefully attended us, we will explain unto him [what he wants]," and then continued:

५. प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म
कं च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं
यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥

"Life [prâna] is Brahman, Ka is Brahman and Kha is Brahman." He replied : "I know the Prâna to be Brahman, but know not Ka nor Kha." They said : "Verily, that which is Ka is Kha, and that which is Kha is Ka." They spoke, of a truth, of life and the sky.

. . . That [happiness] which has been indicated by ka is likewise kha, the sky. As the epithet bluish added to red alters the original signification of the latter term, so ka (happiness) qualified as above becomes distinct from that which proceeds from the attainment of sensual objects by the organs of sense. The sky to which we allude by the term kha is the happiness indicated by the term ka. Thus the kha [sky] qualified by happiness becomes distinct from the elemental inanimate object indicated by kha, on the logic of the aforesaid bluish-red. The meaning is "a happiness depending on the sky, and not a worldly one; and a sky which is the receptacle of happiness, but not the element so called". But if you wish to qualify sky by happiness and make the latter the adjective [allowing the clause to stand thus] : "That which is happiness [ka] is the sky," you make the rest of the passage redundant, or if you take the latter clause : "That which is the sky [kha] is happiness," the first becomes unnecessary ? Why this argument, when I have already explained that the object is to exclude both terrestrial happiness and the material sky ? By qualifying the sky by happiness, are not both the primitive objects excluded by virtue of their meaning ? True. But by qualifying the sky by happiness only the former—and not also the happiness qualified by the epithet sky—becomes the object of meditation ; as the effect of an adjective relating to its substantive ceaseth with qualifying the same. Hence it is necessary to qualify the

happiness by the sky to indicate that that likewise is an object of meditation.

SECTION XI

1. अथ हैनं गार्हपत्योऽनुशासास पृथिव्यग्रिन्तमादिल्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

Next, Garhāpatya (the household fire) instructed him, [saying]: "Earth, fire, aliment and the sun [constitute my body]. Thereof the being who is seen in the sun, is I,—verily I am he.

2. स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति
ज्योग्जीवति नास्यावधुरुणाः क्षीयन्त उप वयं तं मुञ्चामोऽस्मि ॥
थ लोकेऽमुम्भिरथ य एतमेवं विद्वानुपास्ते ॥

"He destroyed sin who, knowing this, adoreth him; he attaineth the region [of Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the household fire]."

SECTION XII

1. अथ हैनमन्वाहायेपचनोऽनुशासापो दिशो नक्षत्राणि चन्द्रमा इति
य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

Next, Anvāhāryapacana [fire] instructed him [saying]: "Water, the quarters of the globe, the stars and the moon [constitute my body]. Thereof the being who is seen in the moon is I,—verily I am he.

2. स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति
ज्योगजीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुज्ञामोऽस्मिंश्च लोकेऽमुम्बिंश्च य एतमेवं विद्वानुपास्ते ॥

"He destroyeth sin, who knowing this adoreth him; he attaineth the region [of that fire], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the Anvaharyapacana fire]."

SECTION XIII

1. अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विशुद्धिति य एष
विशुद्धिति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥

Next Āhavaniya [fire] instructed him [saying]: "The life, the sky, the heaven and lightning [constitute my body]. Thereof the being who is seen in lightning is I,—verily I am he.

2. स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति
ज्योगजीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुज्ञामोऽस्मिंश्च लोकेऽमुम्बिंश्च य एतमेवं विद्वानुपास्ते ॥

"He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of that Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the Āhavaniya fire.]"

SECTION XIV

1. ते होचुरुपकोसलैगा सोम्य तेऽस्यद्विद्यात्मविद्या चाचार्यस्तु ते गति
वक्तेऽनाजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥

They [the different fires together] said: "Child Upakosala, [we have now explained] to you the knowledge relating to ourselves and to the soul. Your tutor will explain to you the fruit of that knowledge." [At this time] the tutor returned [from his pilgrimage] and addressed his pupil [saying]: "O Upakosala!"

2. मगव इति ह प्रतिशुश्राव ब्रह्मविद् इव सोम्य ते मुखं भाति को नु
त्वानुशशासेति को नु मानुशिश्याद्वो इतीहापेव निहनुत इमे
नूनमीदृशा अन्यादृशा इतीहाशीनभ्युदे किं नु सोम्य किल
तेऽबोचन्निति ॥

"Sir," returned he. "Child, your appearance shines like that of the knowers of Brahman: who has given thee instruction?" He replied: [as if to make a secret] "Who will instruct me, Sir?" And then pointing to the fires *sajid* [of them]: "These verily that are thus,

were otherwise." "Did they, child, speak unto you?" inquired the tutor.

3. इदमिति ह प्रतिज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते
तद्वक्ष्यामि यथा पुञ्करपलाश आपो न श्लिष्यन्त एवमेवंविदि
पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥

"Even so," responded the pupil. [The tutor said]: "Child, they have spoken to you about regions, I too will speak to you about them; as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them." "Relate it then unto me, Sir," [the pupil] unto him.

SECTION XV

1. य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमे-
तद्वह्नेति तवद्यप्यस्मिन्सर्पिंवीदकं वा सिञ्चति वर्त्मनी एव
गच्छति ॥

"That being who is seen within the eyes, is verily the soul," said [the tutor]: "He is deathless and fearless; he is Brahman; should any ghee or water drop on him, that passeth away.

2. एतः संयद्वाम इयाचक्षत एतः हि सर्वाणि वामान्यभिसंयन्ति सर्वा-
ण्येन वामान्यभिसंयन्ति य एवं वेद ॥

"He is called Sañhyadvā́ma; all adorable objects [vāma] merge into him; all adorable objects merge into him who knoweth this.

3. एव उ एव यामनरिप हि सर्वाणि यामानि नपति सर्वाणि यामानि
नपति य एवं वेद ॥

"Oh! he is verily the great Receptacle, for all adorable objects merge into him; all adorable objects merge into him who knoweth this.

4. एव उ एव यामनरिप हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति
य एवं वेद ॥

"It is verily Resplendent [Bhāmā], for it shines everywhere.¹ He becomes resplendent everywhere who knoweth this.

5. अथ यदु चैवास्तिज्ञस्य तु वर्णन्ति यदि च नार्निगमेवाभिसंभवन्त्य-
चिषोऽहराद् आपूर्यमाणपक्षमापूर्यमाणपक्षायान्हुदद्वेति मा-
साः स्त्रान्मासेभ्य संवत्सरः संवत्सरादादित्यमादित्याघन्दमसं
चन्द्रमसो पिशुतं रत्नपूर्णोऽग्नानयः ॥

"Now, whether any funeral service be performed with reference to him [the knower of the Resplendent] or not, still after death he obtaineth the regents of the sun-beams [Arcib]; thence he passeth to the regents of day [Ahah], thence to the regents of the light fortnight, thence to those of the six months during which the sun moves to the north of the equator, thence to

¹ Lit., in all regions.

those of the year, thence to the sun, thence to the moon, and thence to the regents of lightning; whence an unearthly being.

6. स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं
मानवमावर्त्त नावर्तन्ते नावर्तन्ते ॥

“Takes such knowers to [the region of] Brahman. This is the way to gods [Deva patha];—this the way to Brahman [Brahma-patha]. Those who betake to this path return not—verily return not—to this mortal sphere.”¹

. . . “He takes away such knowers to Brahman” in the Satyaloka [the region of truth], as is evident from the allusion to the goer, the place to go, and the conductor, in the attainment of the true Brahman, such expressions would be inapplicable; in that case, “becoming Brahman he attained Brahman,” would be the most appropriate expression.²

SECTION XVI

1. एष ह वै यज्ञो योयं पवत एष ह यन्निदृश सर्वं पुनाति यदेष्य यन्निदृश
सर्वं पुनाति तस्मादेष्य एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥

Verily that which bloweth, is sacrifice [Yajña,] for blowing it purifieth all this. Because blowing it

¹ Lit., Region of the descendants of Manu.

² The drift of the argument is that in the attainment of the all-pervading truthful Brahman, no translation to a higher sphere or the reliance on any particular guide or path is necessary, the attainment being immediate and independent of all secondary means.

purifieth, hence is it Yajña, of which mind and speech are the two paths.

2. तपोऽन्यतरां मनसा स॒स्करोति ब्रह्मा याचा होताऽध्युरुद्धातान्य-
तराः स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा
व्यवदति ॥

Of the two paths the first is purified by Brahma¹ through his mind. The second is purified by the Hotā, the Adhvaryu and the Udgata through speech. In such cases a Brahma after commencing the morning ritual, but before the recitation of the closing verses of the Rk, speaketh.

3. अन्यतरामेव वर्तनी॒स॒स्करोति हीयतेऽन्यतरा स यथेकपाद्वज-
ग्रथो विकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञ॒॑
रिष्यन्तं यज्ञमानोऽनुरिष्यति स इष्टा पापीयान्भवति ॥

The last of the two paths may be purified, but the former is defiled, and the sacrifice goes wrong as the man of one leg or a one-wheeled car goeth astray. On the failure of the sacrifice, the institutor faileth, and by the performance of that ceremony becomes sinful.

4. अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा
व्यवदत्युमे एव वर्तनी स॒स्कुर्वन्ति न हीयतेऽन्यतरा ॥

¹ Sacrifices with the juice of the moon plant are performed by four officiating priests; of these the first is called Brahmī, and his office is to superintend the performance and to instruct the other priests in their respective duties. The second, Hotā, pours the oblations on the fire; the third, Adhvaryu, repeats the Yajur Vedic mantras, and the fourth, Udgātā, singeth the Sāma hymns.

Next, where, after the commencement of the morning ritual, but before the recitation of the closing R̥. Verses, the Brahmā speaketh not, [the performers of the ceremony] purify both the paths, and none is defiled:

5. स यथोभ्यपादव्रजन्त्रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठृत्येवमस्तु
यज्ञः प्रतितिष्ठृति यज्ञं प्रतितिष्ठृत्येवमस्तु प्रतितिष्ठृति
इष्ट्वा श्रेयान्मवति ॥

And as a man walking on two legs or a carriage mounted on two wheels standeth firm, so doth such sacrifice stand firm ; in the confirmation of the sacrifice the institutor standeth firm, and the performers of the ceremony become great.

SECTION XVII

1. प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान्प्रावृहदग्निं पृथिवीं
वायुमन्तरिक्षादादित्यं दिवः ॥

Prajāpati reflected on regions, and from the reflected, extracted their essences, viz., Fire from the earth, Air from the sky, and the Sun from heaven.

2. स एतास्तिस्त्रो देवता अभ्यतपत्तासां तप्यमानानां रसान्प्रावृहदग्निं
ऋचो वायोर्यजूः षि सामान्यादित्यात् ॥

He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz. the R̥k from Agni; the Yajus from Vāyu [air,] and the Sāma from the Sun.

३. स एता॑ प्रत्ये॒ विद्यामध्यतत्त्वास्तुत्यमानाया॑ रसान् प्राप्तेऽन्
तिष्ठाम्यो भुविति॑ पशुर्भ्यः॒ स्ताविति॑ मामध्यः॒ ॥

He reflected on the three-fold knowledge and from the reflected extracted its essences, viz., Bhābh [the word] from the Rk, Bhuvah [the word] from the Yajus, and Svābh [the word] from the Sama.

४. तदपूर्वो॑ इत्येदृः॒ स्तावेति॑ पाहृत्ये॒ तुहृषाद्वामेव॒ तदसेनचाँ
वीर्णनचाँ द्वृस्य॑ विरिष्ट॑ संदृगति॑ ॥

[In the performance of a ceremony] should any Rk hymn happen to be misused [the performer of that sacrifice] should offer an oblation to the Gāthapatiya [household] fire, [saying]: "May this prove acceptable to Bha!" [Bhābh Svāha.] [The Rk in that case] by its essence and majesty corrects all the improprieties of the Yajñā, as far as they relate to the Rk hymns.

५. अथ॑ यदि॒ पशुयो॑ इत्येदुवः॒ स्तावेति॑ दक्षिणालो॒ तुहृषाद्वजुपामेव॒
तदसेन॑ पशुयाँ॒ वीर्णेण॑ पशुयाँ॒ यद्वस्य॑ विरिष्ट॑ संदृगति॑ ॥

Now should any Yajus hymn happen to be misused [he] should offer an oblation to the Dakṣinā [Southern] fire, [saying]: "May this prove acceptable to Bhuva!" [Bhuvah Svāha.] [The Yajus in that case] by its essence and majesty corrects all the improprieties of the Yajñā, as far as they relate to the Yajur hymns.

६. अथ॑ यदि॒ सामतो॑ इत्येतत्यः॒ स्तावेत्याहयनीये॒ तुहृषात्सामामेव॒
तदसेन॑ सामाँ॒ वीर्णेण॑ सामाँ॒ यद्वस्य॑ विरिष्ट॑ संदृगति॑ ॥

Now, should any Sāma hymn happen to be misused, he should offer an oblation to the Ahavaniya fire [saying] " May this prove acceptable to Sva." [Svāḥ Svāhā.] [The Sāma in that case] by its essence and majesty corrects all the improprieties of the Yajña, as far as they relate to the Sāma hymns.

7.. तद्यथा लवणेन सुवर्णं॒ संदध्यात्सुवर्णेन रजतः॒ रजतेन त्रपु त्रपुणा
सीसः॒ सीसेन लोहं लोहेन दारु दारु चर्मणा ॥

As gold is corrected by borax, and silver by gold, and tin by silver, and lead by tin, and iron by lead, and wood by iron or leather,

8. एवमेषां लोकानामासां देवतानामस्याद्वया विद्यायां वीर्येण यज्ञस्य
विरिष्टः॒ संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्वला
भवति ॥

So doth the majesty of these regions, of these gods and of these three systems of knowledge, correct the improprieties of the sacrifice. That sacrifice becomes efficacious of which the Brahmā is conscient of all this.

9. एष ह वा उदकप्रवणो यज्ञो यत्रैवंविद्वला भवत्येवंविद्दृह वा एषा
ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्वच्छति ॥

That sacrifice slopeth to the north¹ of which the Brahmā knoweth all this. With reference to the Brahmā who knoweth all this there is this verse

¹ i.e., it prepareth the way to the attainment of knowledge. The way of the jñāni is called *Uttaramūrga*, or the "northern passage," and that which slopes towards it necessarily makes that passage easy of acquisition.

[extant]: " Whenever any flaw happeneth in a ceremony [this knowledge of the Brahma] setteth everything to right."

10. मानरो विद्येन कल्प्यते तु सन्मानिष्यन्ते गविदं ते ब्रह्मा यज्ञं
यजमानं सवां धृत्यजाति तस्मादेवं विद्यमेव ब्रह्माणं
कुर्वीत नानेऽप्यविदं नानेऽप्यविदम् ॥

Such a willing Brahma is verily the chief priest. Like as warriors are defended by their mares,¹ so doth such a knowing Brahma preserve the sacrifice, its instigator, and all the officiating priests. Therefore, of a truth, such knowing Brahmās should perform ceremonies and not those who know not—not those who know not [their duty].

¹ It is a common notion with Oriental warriors that in speed, bottom and courage, mares are superior to horses, and that in the battlefield the former exert their utmost often at the risk of their own lives, for the preservation of their riders. It is on this account that the Mahratha cavalry is invariably supplied with mares.

FIFTH CHAPTER

SECTION I

1.ॐ । यो हूँ वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च हूँ वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥

Om ! Verily he becomes the eldest and greatest who knows the Eldest and Greatest (jyestha-srestha). Life is verily the Eldest and Greatest.

2. यो हूँ वै वसिष्ठं वेद वसिष्ठो हूँ स्वानां भवति वाग्वाव वसिष्ठः ॥

He who knows that which is the Envelope [of the world ; Vasiṣṭha] becomes the protector of his people. Speech his verily the Envelope.

"Vasiṣṭha," the envelope or cover of this world, from Vāsa ;—or wealthy, from Vasu wealth. Speech is described as the Envelope, because it comprehends all ; or Wealthy because wealth may be earned by it.

3. यो हूँ वै प्रतिष्ठां वेद प्रति हूँ तिष्ठत्यस्मैश्च लोकेऽमुज्जिमैश्च
चक्षुर्वाच प्रतिष्ठा ॥

Verily, he becomes firmly placed in this and the next world who knows the Steady [pratisthā]. Verily vision is the Steady.

Vision is the chief agent through which the nature of high and low grounds are ascertained, and therefore it is described as the Steady.

4. ये हे पर्वत तेऽ सः धूमि कामः पश्चते दीप्तिः कानुषः
ओरं तार मंत्रः ॥

He who knows the Sampat (fortune), obtains whatever is the desirable in this or the other world. Audition is verily the Sañpat.

Through the ears the Vedas are heard, and through the knowledge thereby acquired, men attain to prosperity, hence is audition called the Sañpat.

5. ये ह या आपत्ति विद्यापत्तिः ह सात्ति मयति मनो ह या
महापत्तः ॥

He who knows the Receptacle (Āyatana) verily becomes the receptacle of his people. The mind is verily the Receptacle.

The mind being the receptacle of all our knowledge.

6. मम ह प्रणा भद्रः येति अस्तित्वादेवानस्याद्येवानस्मीति ॥

Now, these organs of sense quarrelled about their [respective] superiority, each proclaiming : "I am the chief; I am the chief."

7. ते ह प्रणा: प्रजापति गिरमेत्योत्सुर्पत्तिन्दो नः शेष इति
तान्हेषान् यस्तिन्द उक्तान्ते शरीरं पापिष्ठतामित्र दृष्टयेत म
नः शेष इति ॥

They, the organs, repaired to the Patriarch Pnja-pati and enquired ; " Lord, which of us is the chief ? "

Unto them said he : " Of you, he, whose departure makes the body to appear as worthless, is the chief."

8. सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तर्ते
मज्जीवितुमिति यथाऽकला अवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्वक्षुषा शृणवन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश
ह वाक् ॥

Of a truth, Speech departed [from the body] ; it returned after a year's absence and said [to the other organs] : " How did ye survive my separation ? " " In the same way," replied they, " in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind." Speech resumed his place.

9. चक्षुहौँचक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तर्ते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो
वाचा शृणवन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश
ह चक्षुः ॥

Verily, Vision departed [from the body] ; it returned after a year's absence and enquired [of the other organs] : " How did ye survive my separation ? " " In the same way," replied they, " in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind." Vision resumed his place.

10. श्रोत्रः होषकाम तत्संवत्सरं प्रोत्य पर्यन्तोवान् कपमशक्तेऽ
मज्जीविगुणिति यथा चित्ता अशृणुन्तः प्राणन्तः प्राणेन वदन्तो
वाना पश्यन्ताधम्भुया श्यायन्तो मनसीराणिति प्रपिषेद ह श्रोत्रम् ॥

Of a truth, Audition departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation?" "In the same way," replied they, "in which the deaf, without hearing, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and reflecteth in his mind." Audition resumed his place.

11. मनो होषकाम तत्संवत्सरं प्रोत्य पर्यन्तोवान् कपमशक्तेऽ
मज्जीविगुणिति यथा चान्त्रा अपनतः प्राणन्तः प्राणेन वदन्तो
वाना पश्यन्ताधम्भुया शृणुन्तः श्रीविणीराणिति प्रपिषेद ह मनः ॥

Of a truth, Mind departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation?" "In the same way," replied they, "in which an infant without possessing the power of reflection, breathes through [the agency] of his life, speaketh through the organ of speech, seeth by his eyes, and heareth by his ears." Mind resumed his place.

12. अथ ह प्राण उचिकमिपन्स यथा सुहयः पडुशाशाङ्कुन्मंगि-
देदेवमितान्प्राणान्ममनिरतः हामिसमेत्योचुर्गेग्यनेधि त्वं नः
श्रेष्ठोऽसि मोल्कर्मीणिति ॥

Next verily did Life attempt to depart ; and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did it dislodge all the organs of sense. They approached it and said : " Lord, remain in thy place ; thou art the greatest of us all ; pray, depart not."

13. अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीलयथ हैनं
चक्षुरुखाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥

Next of a truth, Speech said unto it [Life] : " The quality of enveloping all, which belongeth to me, is due to thee." Then did Vision say unto it : " The quality of steadiness, which belongeth to me, is due to thee."

14. अथ हैनं श्रोत्रमुवाच यदहः संपदस्मि त्वं तत्संपदसीलयथ हैनं मन
उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥

Then did Audition say unto it ; " The quality of being fortunate, which belongeth to me, is due to thee." Then did Mind say unto it : " The quality of containing all, which belongeth to me, is due to thee."

15. न वै वाचो न चक्षुःषि न श्रोत्राणि न मनाःसील्याचक्षते प्राण
इत्वेवाचक्षते प्राणो हैवैतानि सर्वाणि भवन्ति ॥

Verily neither speech, nor vision, nor audition, nor mind is worth of its name. Those functions all belong to life ; from life proceedeth all.¹

¹ Sankara takes great pains to explain to his readers that the parable of the life and the organs of sense, is intended to illustrate

SECTION II

1. स होमान् किं मेऽनं भविष्यतीति परिक्षणिदद्वयाम्य आ शामुनिष्य
इति होमुत्तमा प्रसरनस्याक्षमनो ह नै नाम प्रसर्यं न ह वा
प्रवंगिति किञ्चनानन्म भवतीति ॥

Of a truth it [life] enquired: "What should be my food?" They replied: "Whatever is food for beasts and birds¹ is meet food for thee." Therefore, verily all that is eatable belongeth to life; hence ana [exertion] is its self-evident name. For him who knoweth this, verily there is nothing that is not appropriate food.

2. स होमान् किं मे वासो भविष्यतीयाप इति होमुत्तस्त्वादा
एतदशिष्यन्तः पुरुषतागोपरिशागादिः परिश्वति दमुको ह
वासो भवत्तन्मो ह भवति ॥

Of a truth it enquired: "What shall be my raiment?" "Water": replied they. Hence people at their meals begin and end with water.² It [always] obtains its raiment; it never remains naked.³

3. तदेतत्स्यकामो जावालो गोशुतपे वैयाप्रपदावोक्त्योवाच पद्यज्ञेनच्छु-
क्राप स्थाणवे वृ॒याज्ञा॒पेर्नेवा॒स्मिन्द्वालाः प्रोहेयुः पलाशानीति ॥

the superiority of life over the other organs, and that in reality there never was any departure of dispute of the kind. We think, he might have spared himself the trouble, without the danger of any body being led astray. The similarity of the tale to the story of the belly and the members need scarcely be noted.

¹ Literally, dogs and vultures.

² This refers to the formal washing of the mouth at the beginning and at the end of meals prescribed by the Smṛtis (Acamīna) and does not enjoy any especial drinking or washing, says Tānkara.

³ Freely translated.

Satyakāma, son of Jabalā, having explained the above to Gosruti, son of Vyāghrapāda, said “Were you to explain this to the withered stump of a tree, it would shoot forth new leaves and branches.”

4. अथ यदि महजिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ
सर्वैषधस्य मन्थं दधिमधुनोरूपमथ्य ज्योष्ट्राय श्रेष्ठाय स्वाहे-
त्यग्रावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥

Now, should anybody wish for greatness, having observed the usual restrictions on the day of the new moon, he should, on the night of the full moon, husk [the seeds of] all [such] annuals [as are available in or about a town]: beat the same with curds and honey, then pour [a spoonful of] the mixture into the fire in lieu of clarified butter, saying: “May this prove acceptable to the eldest and greatest (Jyeṣṭhāya Śreṣṭhāya svāhā)”; and preserve in the mixing pot whatever might remain in the oblation spoon.

5. वसिष्ठाय स्वाहेत्यग्रावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै
स्वाहेत्यग्रावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्रा-
वाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्रावाज्यस्य
हुत्वा मन्थे संपातमवनयेत् ॥

Then offering an oblation to the fire with the mixture in lieu of clarified butter, saying: “May this prove acceptable to Vasiṣṭha” (Vasiṣṭhāya svāhā), he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an

oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Pratiṣṭha," (Pratiṣṭhayai svāha), he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Samīpat," (Sampade svāha) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Ayatana," (Āyatanaśya svāha.) he should preserve in the mixing pot whatever might remain in the oblation spoon.

6. अथ प्रतिसूत्याज्ञने मन्त्रमापाय जपत्वा नामस्यमा हि ते सर्वमिदः स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्येष्ठः श्रेष्ठः राज्यमाभिपत्तं गमयत्वहमेवेदः सर्वमसानीनि ॥

Next, approaching the fire and taking [the remains of the] mixture in his joined hands, he should slowly repeat: "Thy name is ama ! All this abide by him ! He is the eldest, the greatest, the king of all, the lord of all ! May he make me the eldest, and greatest and bestow on me kingdoms and empires ! I shall become everything ! "

7. अथ खल्वेतत्पर्णां पञ्च आनामति तत्सवितुर्वृणीमह इग्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्याचामति तुरं भगव्य धीमहीति सर्वं पिवति ॥

Then while repeating the verse : " We long for the best and all-sustaining food for that god, [who is] the

prime cause of all, [that we may] quickly meditate on [the soul of] that adorable [being],"¹ he should take a mouthful at the end of every foot [of the verse] and drink the residue at the end.

8. निर्णिज्य कृत्सं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थपिडले वा
वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥

Then washing the vessel in which the offering was kept which is shaped like a kauisa (a musical instrument) or a camasa (spoon), he should lie down on a deer skin, or on the ground behind the fire, without speaking and careful so as to avoid dreaming. Should he in such a state dream of women, he may know that his sacrifice has proved fruitful.

9. तदेष क्षोकः । यदा कर्मसु काम्येषु स्त्रियः स्वप्नेषु पश्यति । समृद्धिं
तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥

Hence is the verse: "Whenever in course of the performance of a ceremony the performer, with some worldly object in view, dreameth of women he should rest assured from the dream—verily from that dream—that the ceremony has proved fruitful."

¹ The following are the words of the verse arranged in feet:

"Of that prime cause of all, the sun, [सक्रितुः] we long" (a mouthful).

"We the god's food" (ditto).

"Best and all-sustaining" (ditto).

"Quickly we meditate on the adorable" (the remainder of the mixture).

SECTION III

1. भेतकेतुर्हारुणेयः पश्चालानां समितिमेयाय तस्मै प्रवाहणा
जैवलिल्लिवाच कुमारानु त्वाशिपतिपतेष्यनु हि भगव इति ॥

Of a truth, Svetaketu Āruṇeya¹ repaired to the court [of the king] of Pañcāla. Unto him said Pravāhaṇa Jaivali:² "Boy, has thy father given thee instruction ?" "Yes, Sir, he has," replied he.

2. वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ते ३ इति न भगव इति वेत्थ पर्यादेवयानस्य पितृयाणस्य
च व्यावर्तना ३ इति न भगव इति ॥

[Jaivali enquired]: "Knoweth ye where men rise to from this earth ?" "No, Sir" [replied he]. "Know ye how they return ?" "No, Sir," [replied he]. "Know ye where the Deva Yana, and the Pitṛ Yana divide ?" "No, Sir" [replied he].

3..वेत्थ यथासौ लोको न संपूर्यते ३ इति न भगव इति वेत्थ यथा
पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥

"Know ye why yonder region [where men rise to after death,] does not fill up ?" "No Sir" [replied he]. "Know ye why the fluids of the fifth oblation are called Purusa ?" "No, Sir" [I know not, replied he].

4. अथानु किमनुशिष्योऽत्रोचया यो हीमानि न वियात्कथं सोऽनुशिष्यो
ब्रुवीतेति स हायस्तः पितुग्रंथमेयाय तस्मै होयाचाऽननुशिष्य वाव
किल मा भगवानब्रवीदनु त्वाशिपमिति ॥

¹ Āruṇeya, grandson of Arūpa.

² The king, son of Jīvala, a Kṣatriya.

"How came you then to say that you have got instruction? How can you say he is instructed who knoweth not [what I have enquired]?" He [the boy] returned sorrowfully to his parent and said: "Verily, without giving me instructions, lord, you said that you have.

5. पञ्च मा राजन्यवन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकंचन वेद यद्यहमिमानवेदित्यं कथं ते नावक्ष्यमिति ॥

"That wretched king asked me five questions, and I could not answer even one of them." He [the father] said, "I know not the reply to even one of the questions you have put to me; had I known them why should I have refused thee?"

6. स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायाहर्व्विकार स ह प्रातः सभाग उद्देयाय तः होवाच मानुषस्य भगवन्नौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषयास्तामेव मे ब्रूहीति ॥

He [the father] of the Gautama gotra repaired to the house of the king. On his arrival, the king performed the duties of hospitality. In the morning he [of the Gautama gotra] appeared in the king's court. Unto him said [the king]: "O Gautama, ask for what you think to be the best of all worldly objects." He replied: "Let those worldly objects remain with thee [I seek them not]: O king, explain unto me what you ask of my son."

7. स ह कृच्छ्रीवभूव तःह चिरं वैसेत्याज्ञापयांचकार तःहोवाच यथा
मा त्वं गौतमावदो यथेयं न प्राक् त्वतः पुरा विद्या
ब्राह्मणान्गच्छति तस्मादु सर्वपु लोकेतु धत्रियस्यैव प्रशासनम्-
भूदिति तस्मै होवाच ॥

"He [the king] was afflicted: he ordered him saying: "Remain with me for a time." He [also] said. "Since you have thus enquired, and inasmuch as no Brahman ever knew it before, hence of all people in the world, the Kṣatriyas alone have the right of imparting instruction on this subject" He further continued:¹

"He," the king, "was afflicted" by the idea how he could impart the sacred knowledge to the Brāhmaṇa. But knowing that they should not be refused a favour and that he should instruct the applicant in due course, he ordered him to remain by him, and he ordered to ask pardon for the cause of his refusal and delay in explaining his object, said to him. Although all learning belongs to Brāhmaṇas, since you have acknowledged your want of information, by the interrogatory, "Relate unto me" the nature of that

¹ Considering that the Brāhmaṇas have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse, so prejudicial to the interest and dignity of the priestly caste, speaks volumes in favour of the authenticity of the Chāndogya-Upaniṣad. If any liberty had been taken, it is hard to suppose, that the Brāhmaṇas would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kṣatriyas. It would seem from it that the religion of the Brāhmaṇas once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics; accordingly we hear in the *Mantra Varṇa*. "The Brāhmaṇas represent the One as many, Agni, Yama, Matarisvā, etc."

एकं सत् विप्रा बहुधा वदन्ति अमिं यमं मातरिष्यानमाहुः ।

The subject is of great importance and deserves further enquiry.

knoweledge ; listen to what I have to say. It is a well-known fact that heretofore Brāhmaṇas knew nothing of this subject, nor were they guided by this knowledge ; the Kṣatriya race alone, in this world, are its professors ; hitherto it has been preserved among them from generation to generation. I shall relate it now unto you, and henceforward it will remain with the Brāhmaṇas.

SECTION IV¹

1. असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्दश्मयो
धूमोऽहरच्चश्वन्दमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥

“ Verily, O Gautama, yonder region is fire ; of that fire the sun is the fuel, the light of the sun is its smoke, the days are its flame, the moon is its charcoal, and the stars are its scintillations.

2. तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुहति तस्या आहुतेः सोमो राजा
संभवति ॥

“ On that fire the Devas offer their faith in oblation ; therefrom proceedeth the Soma rājā.²

¹ This and the next six sections allegorically describe the concatenation of natural causes which, according to the expounder, produces the creation.

² Śaṅkara explains the Devas to mean the human organs of vision, audition, etc., and the Somarājā the form which performers and institutors of sacrifices assume after death.

SECTION V

1. पर्जन्यो वाव गौतमाप्रिस्तस्य वायुरेव समिदभ्रं धूमो विशुद्धिर्चिरसा-
निरङ्गारा हादनयो विस्फुलिङ्गाः ॥

"O Gautama, Parjanya¹ is verily fire, the wind is its fuel, the cloud is its smoke, the lightning its flame, the thunderbolt its charcoal, and the rolling of clouds its scintillations.

2. तस्मिन्नेतस्मिन्नग्ने देवाः सोमराजानं जुहुति तस्या आहुतेर्वर्षं
संभवति ॥

"On that fire the Devas offer the Soma rāja in oblation, and therefrom proceedeth rain.

SECTION VI

1. पृथिवी वाव गौतमाप्रिस्तस्याः संयत्सर एव समिदकाशो धूमो
रात्रिर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥

"O Gautama, the earth is verily fire, the years are its fuel, the sky its smoke, the night its flame, the quarters are its charcoal, and the intermediate quarters its scintillations.

2. तस्मिन्नेतस्मिन्नग्ने देवा वर्षं जुहुति तस्या आहुतेरन्नं संभवति ॥

¹ Parjanya is described, by Śaṅkara, as the presiding deity of rain and the Purāṇas identify him with Indra.

"On that fire, the Devas offer the rain in oblations, thence proceedeth aliment.

SECTION VII

1. पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्राणो धूमो जिह्वार्चिक्ष-
क्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥

"O Gautama, man is verily fire ; of that fire speech is the fuel, breath is the smoke, the tongue is the flame, the eyes are charcoal and the ears scintillations.

2. तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुहति तस्या आहुते रेतः संभवति ॥

"On that fire, the Devas offer the aliment in oblation, whence proceedeth productive power.

SECTION VIII

1. योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो
योनिर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥

"O Gautama, woman is verily fire. In this case the sexual organ is the fuel; when one invites, the smoke; the vulva the flame; when one inserts, the coals; the sexual pleasure the sparks.

2. तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहति तस्या आहुतेर्गम्भः संभवति ॥

"On that fire the Devas offer their productive power in oblation, thence followeth conception.

SECTION IX

1. इति तु पवृष्ट्यामाद्वृत्यापः पुरुषाचसो भवन्तीति स उल्बाश्रुतो गम्भो
दश वा नय वा मासानन्तः शयित्वा यावद्वाप्य जायते ॥

"This [is the reply] to [your query] 'Why is the water of the fifth oblation called Puruṣa.' The being [thus originated] after lying in the amnion for about ten months takes his birth.

2. स जातो यावदायुपं जीवति तं प्रेतं दिष्टक्षिण्डमय एव हरन्ति पत
एवेतो यतः संभूतो भवति ॥

"After birth he lives to the end of the allotted period of his life.¹ On his death and transition to a hereafter,² his sons carry his corpse away for consignment to the fire, whence he had come and taken his birth.³

¹ Yāvadāyugam. The period he is destined to live through the effect of his actions in a former life.

² i.e., the place of his reward and punishment.

³ His birth having proceeded from the aforesaid oblations to the several fires.

SECTION X

१: तद्य इत्थं विदुर्येचेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभव-
न्न्यर्चिषोऽहरहू आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुद्घडेति मा-
सांस्तान् ॥

"Of them [men so created] those who know this [origin of the Puruṣa] and those who worship God with faith and penance in a desert, repair after death to [the region of] light [Arci]; thence to [that of] the day [Ahāḥ], thence to [that of the light half of the moon], thence to [that of] the six months during which the sun has a northern declination [Uttarāyaṇa].

To the query; "Know ye where man rises to from this earth?" an answer is now accorded. "Of them," i.e., of the men inhabiting this region; i.e., householders having the right to study this subject; "those who know this", i.e., know the relation of the five fires; their birth successively from the several fires, such as the sky, etc., and that they are the type of the fire, and that the five fires constitute their souls. "How do you deduce from the expression: 'Those who know this,' that the parties should be householders and none else?" Because it is [immediately after] said, that those householders who know this not, and are devoted exclusively to sacrifices, dedications of thanks, etc., and charity, go to the region of the moon by a darksome path, etc., and that those who live in deserts, such as sages and hermits, who discharge their religious duties by faith and penance, like unto those who know this, go by the path of light, etc. (Arci); the only remaining class in the [conscient] householders, and consequently it is to him that the verse alludes.



The means of transition and the kind of immortality assigned to the householder con-cient of his relation to the fire, etc., and to the dwellers of the forest have been declared to be the same. It follows therefore that knowledge with reference to the latter is redundant, and yet the Sruti is opposed to such a deduction, for we hear: "Neither the performers of sacrifice nor the ignorant hermit attain to that [immortality]." (The passage): "He [the Deity] supports not in immortality those who know him not," would also be against it. No, such would not be the case, the object of the expression "immortality" (अ॒र्थः॑) [in such phrase] being a temporary existence *lasting only* to the period of the destruction of the earth. Thus says the expounder of the Purāṇas: "Immortality means, the period to the destruction of the earth." The passages—"The performers of ceremony attain not to that"; "He supports not in immortality those who know him not"; apply to extreme or final immortality (अन्तः॒प्रथम्यत्वं); therefore there is no inconsistency. You cannot say that the passages—"They come not here again"; "They pass not again through this mundane transmigration": would be opposed to such a deduction; because of the terms, "this mundane," and "to this" [which at once indicate the true meaning]. If there were no return at all, the terms, "This mundane" and "to this," would be useless. Nor can you say that those terms are mere expletives, for the expression "no return" (अनृति) implies an absolute negation of return and to apprehend from it any chance of return is absurd; while for the sake of the words "this" and "to this" (इस्, इ) a return somewhere must be assumed.

It is not to be believed that those who rely on the truth of the maxims: "(God is) truth": "[He is] one without a second": have any transition by the meridional path (the path of light aforesaid); since there are a hundred passages (to the effect that such people) "becoming Brahman, obtain Brahman" "therefore they are become everything"; "Their animal powers (पशुः) never depart"; "Even here they merge into the Deity." Why not suppose

that the meaning of such passages is that at the time of transition from this earth the animal powers (प्राणः) depart not from the soul, but go together with it? No; You cannot. Because that would be opposed to the text: "Even here they merge into the Deity." The departure of the soul being evident from the passage: "All the vital airs follow [the soul]," it is not to be suspected that they ever depart from it. May it not be that because the course of the liberated (मोक्षः) is different from that of other people, and it may be doubted whether in his case, the vital airs depart with the soul or not, this passage [definitively] settles [the point by the words] "Therefore they depart not?" We say in reply, that in that case the text: "even here they merge into the Deity" becomes absurd; for taken apart from the vital airs, the soul cannot be said to have any motion or even individuality,¹ the soul being formless and all-pervading. Its association with those airs causes its individuality like sparks from a fire (which owe their individuality to inflammable particles and not to any inherent individuality of their own); consequently you cannot assign to it any individuality or motion when apart from them. Thereof the Sruti itself affords sufficient proof.

You cannot assume that a particle of the Universal Soul (lit. sat or truth) breaking off from it, becomes the individual soul, and that it again penetrates through that Universal Soul. Hence the passage, "thereby [by the meridional path or an imaginary foramen on the crown of the head] coming above, he obtains immortality," implies that the transition of those who adore the Brahman as possessed of attributes, takes place through the artery (नाडि) called Suṣumnā, and that their immortality is only comparative and not absolute, "In that (region) there is a city unassailable by all others": "There is an exhilarating racy lake"—and such like passages being the adjectives to

¹ Jivatva, nature of being; the soul as possessed of motion and sensation.

² For according to the Sruti: "It is without parts; It is without action; It is all tranquil, etc."—Ānandagiri.

their Brahmaloka (region of Brahma of the Brahmacaris). From these arguments it is evident that those householders who know the five fires, the inhabitants of forests such as Vanaprastha, (ascetics) and the Parivrājakas (mendicants) including those Brahmacaris who observe the rules of their order all live through—men who fulfil their religious oblations, by reliance on the dictates of the Śāstra and by penance—as also those who, according to another Śruti, adore the truthful Brahma Hiranyagarbha, are the people who "attain to Arci" (light), that is, the presiding deity of Arci, and the other regions described in the text, and not the adorer of Brahman without attributes [whose reward is immediate emancipation.]

2. मासेन्यः संवत्सरे गतिरुपादाकृचन्नादिन्यागन्दनम् चन्द्रमसो विजुतं
तत्पुण्ड्रोऽनामः स एनान्ब्रह्म गतातयेष देवगानः पञ्च इति ॥

Thence to [that of] the year; thence to [that of] the sun; thence to [that of] the moon; and thence to [that of] the lightning; thence an inhuman being takes them to [the region of] Brahman. This is the way to the gods [Deva Yana].

3. अथ य इमे पात्र इयार्थे दत्तमित्युगासते ते शूलाभिसंभवन्ति शूलाक्षात्रि
रात्रेष्टपश्चमपरपश्चागान्पद्मशिरीति मासा ९ स्तान्ते संवत्सर-
मभिग्रामुन्ति ॥

Now those villagers who accomplish their religious duties by the performance of sacrifice (iyta), by the dedication of tanks, wells, halting-places, etc. (pūrta), and by charity beyond the boundary of the altar (datta), are borne, after death, to [the region of darkness] [dhūma]. From [the region of] darkness [they proceed] to [that of] the night; from [that of] the night to [that of] the dark fortnight.

from the dark fortnight to [that of] the six months during which the sun has a southern declination ; from the six months of the winter solstice they attain not the year ;

**4. मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा
तदेवानामन्तं तं देवा भक्षयन्ति ॥**

[“But] thence [they go] to [the region of] the Pitṛs from [the region of] the Pitṛs [they go] to the sky, and from the sky to the moon. That moon is the king Soma. They are the food of the gods. The gods do eat them.

Since the lunar sphere [lit. moon] itself is the food of the Devas, those who attain to that region, becoming a part thereof, must likewise be their food. If then by the performance of ceremony men become the food of gods, such ceremonies are sources of mischief ? No, there is no mischief in that. The object of the expression is to indicate that they become dependant, for the gods eat not by putting things in their mouth. They only become the dependants of the gods, such as are wives, servants and domestic animals. We see the word (anna) food used to express dependants ; thus *striyo annum* [the wife is a dependant]; “*pasavah annam*” [domestic animals are dependant]”; “*cisah annam rājñam*” [the vaisya is a dependant of the king]. And inasmuch as wives, servants, and domestic animals, notwithstanding their being intended for the enjoyment of others, are not without enjoyment of their own, so the performers of ceremonies, notwithstanding their destination for the gratification of the gods, have some enjoyment for themselves.

**5. तस्मिन्वायत्संपात्मुणित्वार्थतमेवाऽत्रान् पुनर्निवर्तन्ते यथेतमाकाशमा-
काशादायुं वायुभूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥**

“ After remaining there for such time as the effects of their actions last, they return by the road to be

prescribed, i.e., thence to the sky, and from the sky to the wind; after becoming wind they become smoke, and from the smoke the scattered cloud is formed.

6. अत्रं भूत्वा मेयो भवति मेयो भूत्वा प्रवर्षति त इह वीहियवा
ओपिक्षनहपतगस्त्लमारा इति जायन्तेऽतो व गतु दृन्मपतरं
यो यो दग्धमति यो रेतः सिवति तद्रूपं प्ल भवति ॥

" From the scattered clouds proceed condensed or raining clouds, which rain. From that proceed rice, corn, annuals, trees, sesamum, lentils and the like. Now, verily it is difficult to descend therefrom.¹ Those who eat rice and procreate, become manifold.

7. तद्य इह रमणीयचरणा अभ्याशो ह यते रमणीया योनिमापदेन्त्रालग-
योनि वा क्षत्रियोनि वा वैश्ययोनि वाथ य इह करूयचरणा
अभ्याशो ह यते करूयां योनिमापदेन् खयोनि वा सुकरयोनि वा
चाण्डालयोनि वा ॥

" Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Brahmana, a Kṣatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Cāndala.

8. अथेतयोः पथोर्न करोण चन तानीमानि क्षुद्राण्यसकुदावर्तीनि भूतानि
भवन्ति जायस्य प्रियस्वेत्येतत्तृतीयः स्थानं तेनासौ लोको न
संपूर्यते तस्मान्जुगुप्सेत तदेप श्लोकः ॥

¹ It is not distinct whether the descent is to be from the cloud or from the rice, etc.

"Now, those who have not come to either of these two ways—become small creatures of repeated birth. They are born and they die. This is the third place or 'receptacle'. This is the reason why the place [where men go to after death] filleth not. This is the reason why [this career] should be detested: thereof is the verse:

9. स्तेनो हिरण्यस्य सुरां पिबत्वा गुरोस्तल्पमावसन्न्रह्यहा च । एते
पतन्ति चत्वारः पञ्चमश्वाचरत्स्तैरिति ॥

"The robber of gold, the drunkard who drinks spirit, the defiler of his master's bed, and the murderer of a Brāhmaṇa, are debased and filthy, and fifthly, so is he who associates with these four."

10. अथ हृषे एतानेवं पञ्चाश्रीन्वेद न स ह तैरप्याचरन्पाप्मना लिङ्ग्यते
शुद्धः पूर्णः पुण्यलोको भवति य एवं वेद य एवं वेद ॥

Now, he, who thus knoweth the five fires, never becomes affected by sin, even if he associate with these vicious people. He remaineth pure and holy and of virtuous region, who knoweth—verily who knoweth—this.

SECTION XJ

1. प्राचीनशाल औपमन्यवः सलयज्ञः पौलुषिरिन्द्रश्युम्नो भालुवेयो जनः
शार्कराक्षयो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रिया:
समेल मीमांसांचक्नुः को नु आत्मा किं ब्रह्मेति ॥

Pracīnasaīla, son of Upamanyu, Satyavajñāna, son of Puluṣa, Indradīyumna, son of Bhallava, Jana, son of Sarkarākṣa, and Budīla, son of Asvataraśva, were great householders and knowers of the Veda. They met together and discussed "which is our soul and which is Brahman"?

2. ते ह संपादयोनकुश्चाक्षते वै भगवन्तोऽयमाग्निः संप्रतीममात्मानं
वैशानरम्भेति तद्दृहन्ताभ्यागच्छामेति तद्दृहाभ्याजामुः ॥

[Being unable to come to conclusion]: They decided, "Let us go to Uddalaka, son of Aruṇa, who has lately learned of the soul Vaiśvānara." They repaired to him.

3. स ह संपादयोनकार प्रस्तुन्ति मामिमे महाशाला महाप्रीतियास्तेभ्यो
न सर्वमिम प्रणिगत्वये हन्तादमन्यमन्यनुशासान्तीति ॥

Of a truth he [Uddalaka] resolved [in his mind]: "These great householders and knowers of the Veda will question me, but I shall not be able to explain all their queries, I should therefore point out to them some other tutor."

4. तान्होवाचावपतिर्द्वयं भगवन्तोयं कैकयः संप्रतीममात्मानं वैशानरम्भेति
तद्दृहन्ताभ्यागच्छामेति तद्दृहाभ्याजामुः ॥

He said to them: "Sirs, Let us go to Asvapati, son of Kekaya, who hath lately learned of the soul Vaiśvānara." Of a truth they went to him.

5. तेभ्यो ह प्राप्तेभ्यः गृग्हाणिं कारयांचकार स ह प्रातः मंजिहान
उवाच न मे स्तेनो जनपदे न कदयो न मशपो नानाहिताग्निर्ना-

विद्वान् स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वैं भगवन्तोऽहमस्मि
यावदेकैकस्मा क्रत्विजे धनं दास्यामि तावद्गगवद्धयो दास्यामि
वसन्तु भगवन्त इति ॥

He [Asvapati] caused [his dependants] to receive them with due respect. On the morrow, appearing before them, [and offering some wealth] he [asked them to accept thereof, but being refused and thinking that he had committed some fault] said : “ There is no thief in my kingdom, nor misers, nor drunkards, nor neglecters of the household fire, nor ignorant people, nor adulterers much less adulteresses,” and [on being told that they sought not wealth, thinking that they refused, because his offering was insufficient,] continued : “ Venerable Sirs, I wish to perform a sacrifice and at that sacrifice the allowance of an officiating priest shall be offered to each of you. Remain with me, Sirs [for a time].”

6. ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तत्त्वैव वदेदात्मानमेवेमं वैश्वानरः
संप्रत्यध्येषि तमेव नो ब्रूहीति ॥

They replied : “ Give that to your guests what they seek ; you know of the soul Vaisvānara, explain that unto us.”

7. तान्होवाच प्रातर्बः प्रतिवक्तास्मीति ते ह समित्पाण्यः पूर्वाङ्गे प्रति-
चक्रमिरे तान्हानुपनीयैवैतदुवाच ॥

He answered them : “ I shall tell you [about it] tomorrow morning.” On the morrow they came to him,

bringing the usual sacrificial woods with them. Without investing them with the Brahmanical thread, he said :

SECTION XII

1. शीघ्रता के वस्त्रानुपराम् इनि देवो मार्यं प्रजिनि
दीपति ते गुणो भवता विषयो वै वस्त्रानुपराम्
वस्त्राम् गुण वस्त्रानुपराम् गुण रक्षते ॥

"Aupamanyava, to which soul do you offer your adorations?"¹ "To the heaven [diva], O king, O Lord": [replied he]. "The soul," returned the first, "whom you adore is verily the glory [Satejab] of the Universal Soul (Vaiśvīnara); hence it is that the juice of the moon plant is seen to be well and fully² expressed in your family;

2. प्रसुतं पदमि विज्ञातवत् प्रसुति प्रियं भवत्स्य ब्रह्मर्गं सं कुले
य एवं भवत्वाम् विषयानुपराम् गूर्हा ते आत्मते इति
होवान् गूर्हा ते आग्नियश्चनां नामदित्य इति ॥

And you consume food [with good appetite] and behold dear objects,³ [for] he consumeth food [with good

¹ Lit. What soul do you adore.

² *Prasuta*, from *pra* "well," and *suta*, the moon plant, and *Asuta*, from *a* "full," "complete" and *suta*. The first term is applied to the expression of the juice for an occasional, the latter for the daily, sacrifice.

³ i.e., Your descendants don't die before you.

appetite] and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the soul Vaisvānara. [The heaven] is verily the head of that Soul. Your head would [however] have fallen off [thy neck] had you not come unto me.”¹

SECTION XIII

1. अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स
इत्यादित्यमेव भगवो राजन्ति होवाचैष वै विश्वरूप आत्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्व बहु विश्वरूपं कुले
दृश्यते ॥

He next addressed Satyayajña, son of Puluṣa, saying: “O chief,² to which soul do you offer your adorations?” “To the sun, O Lord, O king”: [replied he, Aśvapati] said: “The soul, whom you adore, is the all-pervading form [Viśvarūpa] on the Universal Soul; hence many forms (conveniences) are seen in your family”;

2. प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्यन्तं पश्यसि प्रियमत्यन्तं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते
चक्षुष्टुतदात्मन इति होवाचान्धोऽभिज्यद्यन्मां नागामित्र्य इति ॥

¹ The heaven being only a part, should not be adored as the Universal Soul itself; those who adore it as such are liable to the punishment aforesaid; so on in the following sections.—Ānandagiri.

² Lit., Worthy of being reckoned as the first.

"Mules yoked to carts, follow you; [even] your maids are adorned with necklace; you consume food [with good appetite] and behold dear objects; (for) he consumeth [well this] food, and beholdeth dear objects, and his raso becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The sun is the eye of that Soul. You would have [however] become blind had you not come unto me."

SECTION XIV

1. अथ होवाचेन्द्रद्युम्नं भास्त्रेष्यं वैषाप्रपद कं त्यमात्मानमुपास्त्स इति यायुमेव भगवो राजनिति होवाचैष वै पृथग्वत्मांत्मा वैश्वानरो यं त्यमात्मानमुपास्त्से तस्मात्यां पृथग्वलय आपन्ति पृथप्रथश्चेणयोऽनु-यन्ति ॥

He then said to Indradyumna Bhallaveya: "O descendant of Vyāghrapada! to which soul do you offer your adorations?" "To the winds, O Lord, O king": [replied he. Asvapati] said: "The soul whom you adore is [one of] the various courses [prthagkvartma] of the Universal Soul; hence various armies submit to you, and varied trains of chariots follow you.

2. अत्स्यनं पश्यसि प्रियमस्यनं पश्यति प्रियं भवत्यस्य ब्रह्मवचेसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदकमिश्यदन्मा नागमिश्य इति ॥

And you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The wind is the breath of that Soul. Your breath would have [however] passed from you, had you not come unto me."

SECTION XV

1. अथ होवाच जनः शार्कराक्ष्य कं त्वमात्मानसुपास्ते इत्यकाशमेव
भग्नो राजनीति होवाचैषं वै बहुल आत्मा वैश्वानरो यं
त्वमात्मानसुपास्ते तस्मात्वं बहुलोऽसि प्रज्ञया च धनेन च ॥

He then said to Jana, "O Sarkarakṣya, to which soul do you offer your adorations?" "To the sky, O Lord, O king": [replied he. Asvapati] said: "The soul, whom you adore is the multiform manifestation [Bahula] of the Universal Soul, hence are you full of wealth and tenants;

2. अत्स्यनं पश्यसि प्रियमत्यनं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चं कुले
य एतमेवमात्मानं वैश्वानसुपास्ते संदेहस्त्वैष आत्मन इति
होवाच संदेहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥

And hence do you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal

Soul. The sky is the trunk of that Soul. Had you not [however] come unto me, thy trunk would have dried up."

SECTION XVI

1. अथ होतान बुद्धिमाभातगमि विग्राहाय के लमात्मानमुपास्ते
इत्यप एव भगवो गवनिति होयानेष वे रयितात्मा वैभानरो यं
लमात्मानमुपास्ते तस्मात्य रयिमान्युक्तिमानति ॥

He then said to Euđila Āsvataraśvī, "O Vaiyāghrapadya, to which soul do you offer your adorations?" "To water, O Lord, O king" [replied he. Āsvapati] said: "The soul whom you adore is the wealth [rayi] of the Universal Soul; hence are you wealthy and healthy;

2. अत्यन्तं पश्यति प्रियमस्यनं पश्यति प्रियं भास्तस्य व्रद्यवर्चं संयुक्ते
य एतामेवमात्मानं वैभानमुपास्ते व्रद्यतात्पर्य आत्मन इति
होयाच वस्तित्ते व्यभेत्ययन्नां नागिन्य इति ॥

And hence do you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The water is the pelvic region of that Soul. Had you not [however] come to me, your pelvic region would have been severed from your body."

SECTION XVII

1. अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव
भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मान-
मुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया पशुभिश्च ॥

He then said to Uddalaka Ārunī, " O Gautama, to which soul do you offer your adorations ? " " To the earth, O King, O Lord " : [replied he. Asvapati] said : " The soul whom you adore is the feet of the Universal Soul, hence are you well established in descendants and cattle.

2. अत्स्यनं पश्यसि प्रियमत्यनं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले
य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच
पादौ ते व्यस्थास्येतां यन्मां नागमिष्य इति ॥

" And hence do you consume food [with good appetite] and behold dear objects ; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The earth is the feet of that Soul. Had you not [however] come to me your feet would have lost their energy.

SECTION XVIII

1. तान्होवाचैते वै खल्य यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाऽसोऽन्नमात्य
यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु
लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मत्वन्नमत्ति ॥

Next, addressing them all, he said : " You consume food," knowing the Universal Soul to be many ; but he, who adoreth that Universal Soul¹ which pervadeth the heaven and the earth,² and is the *principal* object indicated by [the pronoun] I, consumeth food everywhere and in all regions, in every form and in every faculty.

२. तथा ह वा पृथग्यात्मनो विश्वानास्य कृत्वा गुतेजाधभूमिभूम्यः प्राणः
पृथग्यत्वंत्वं सदेहो वहूलो चत्वारं गपिः पृथिव्येव पादात्
त्वा विदित्येत्वानि वर्द्धित्वये गाहण्यात् नोऽन्याहार्यवचन
आस्यनात्यनीयः ॥ .

" Verily of that All-pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast, the sacrificial grass constitutes the hair of His body, the household or Gṛhapatya fire forms His heart, the Anvaharya-pacana fire forms His mind, and the Āhavaniya fire His face.³

¹ In Sanskrit वैता, which, according to Śankara, may mean, he who ordains, (nayati) the rewards and punishments due to the virtue and vice of all mankind (विवृति), or he who is the soul of creation विता and नारा, or he whom all mankind reckon as their soul. The lexicographical meaning of the word is fire, that, however, is not the object alluded to in the text.

² He whose extension अङ्गः is the span between the heaven and the earth whom the Sūtra describes (अङ्गात्) in detail as extending from the heaven to the earth.

³ The soul is assumed to be the sum total of five vital airs, which support the body ; the pneuma (*pneuma*) of Greek philosophers, they are Prāṇa or breath, Vyāna or the air diffused all over the body,

SECTION XIX

1. तद्यद्गुक्तं प्रथमागच्छेत्तद्गोमीयः स यां प्रथमामाहृतिं जुहुयात्तां
जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥

"Therein, whatever food is first brought, that forms the first oblation. He (the wise) who knows it, the first mouthful, to be the first oblation, should offer it with the words, 'I offer it to Prāṇa' [Prāṇāya svāhā]. Life (prāṇa) is thereby satisfied.

2. प्रागे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति
द्यौस्तृप्यति दिवि तृप्यन्त्यां यर्त्किंच द्यौश्चादित्यश्चाधितिष्ठ-
तस्तत्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभिरन्नादेन तेजसा
ब्रह्मवर्चसेनेति ॥

By the satisfaction of Prāṇa vision is satisfied ; by the satisfaction of vision the sun is satisfied ; by the satisfaction of the sun the heaven is satisfied ; by the satisfaction of the heaven whatever depends upon the sun and the heaven is satisfied ; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory.

SECTION XX

1. अथ यां द्वितीयां जुहुयात्तां जुहुयाद्यानाय स्वाहेति व्यानस्तृप्यति ॥

Apāna the flatus in the lower intestines, Samāna or the air essential to digestion, and Udāna or that which rises up the throat and passes into the head.

" Now, that which is the second oblation should be offered with [the words] ' I offer this to Vyāna ' [Vyānaya svahā]. Thereby is Vyāna satisfied.

2. अग्ने तृप्तिं ओरं तृप्तिं ओरे तृप्तिं चन्द्रास्तृप्तिं चन्द्रमसि
तृप्तिं दिशलूपन्ति दिशु तृप्तन्ति यत्किञ्च दिशाप
चन्द्रमाध्याग्निलूपन्ति रात्रृप्तिं रात्र्याकुरृति तृप्तिं प्रजया
पशुभिस्त्वायेन तेजसा वद्वर्णमेतति ॥

" By the satisfaction of Vyāna audition is satisfied, by the satisfaction of audition the moon is satisfied; by the satisfaction of the moon the quarters are satisfied; by the satisfaction of the quarters whatever depends upon the moon and the quarters is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory.

SECTION XXI

1. अथ यां तृतीयां चुहृषातां चुहृषादपानाय स्माहेत्यपानस्तृप्त्यति ॥

" Now that which is the third oblation should be offered with [the words] ' I offer this to Apāna ' [Apānaya svahā]. Thereby is Apāna satisfied.

2. अपाने तृप्तिं वाक्तृप्तिं गाचि तृप्यन्त्यामग्निस्त्वृप्त्यत्यामो
तृप्तिं पृथिवी तृप्तिं पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी

चाग्निश्वाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥

“ By the satisfaction of Apāna speech is satisfied ; by the satisfaction of speech Agni is satisfied ; by the satisfaction of Agni the earth is satisfied ; by the satisfaction of the earth whatever depends upon the earth and Agni is satisfied ; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour, and Vedic glory.

SECTION XXII

1. अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥

“ Now that which is the fourth oblation should be offered with [the words] ‘ I offer this to Samāna,’ [Samānāya svāhā]. Thereby is Samāna satisfied.

2. समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये
तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किञ्च विद्युञ्च
पर्जन्यश्वाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशु-
भिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥

“ By the satisfaction of Samāna the mind is satisfied ; by the satisfaction of the mind the cloud is satisfied ; by the satisfaction of the cloud the lightning

is satisfied; by the satisfaction of the lightning whatever depends upon the lightning and the cloud is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants cattle, food, splendour and Vedic glory.

SECTION XXIII

1. अथ यं पञ्चमी जुहुयातां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥

"Now, that which is the fifth oblation should be offered with [the words] 'I offer this to Udāna' [Udanaya svaha]. Thereby is Udāna satisfied.

2. उदाने तृप्यति त्वरु तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
तृप्यत्याकाशस्तृप्यत्याकाशो तृप्यति यर्त्किंच वायुधाकाशधाधि-
तिष्ठतस्ततृप्यति तत्यानुरूपिं तृप्यति प्रजया पशुभिलादेन
तेजसा ब्रह्मवर्चसेनेति ॥

"By the satisfaction of Udāna the wind [Vayu] is satisfied; by the satisfaction of the wind the sky is satisfied; by the satisfaction of the sky whatever depends upon the sky and the wind is satisfied; through its satisfaction, [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedic glory.

SECTION XXIV

1. स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गगानपोद्या भस्मनि जुहुयात्ता-
दृक्ततस्यात् ॥

“He who, without knowing this, performs a fire-sacrifice, [has the same reward as he] who, forsaking burning coals, pours his oblation upon ashes.

2. अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु
सर्वेष्वात्मसु हुतं भवति ॥

“Next, with regard to him who knowing this, performs a fire-sacrifice, the sacrifice is complete everywhere and in every region, in every form and in every faculty [of the body].

3. तद्यथेषीकातूलमझौ प्रोतं प्रदूयेतैव च हास्य सर्वे पाप्मानः प्रदूयन्ते य
एतदेवं विद्वानग्निहोत्रं जुहोति ॥

“As reed-tops when cast on fire [readily] burn to ashes so do the sins of him who, knowing all this, performs a fire sacrifice.

4. तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य
तदैश्वानरे हुतःस्यादिति तदेष श्लोकः ॥

“Therefore verily, were he, who knows this to offer the remnant of his food [even] to a Caṇḍala, he would effect an offering to the All-pervading Soul: therefore is the verse:

५. यथेह क्षुधिता वाला मातरं पर्युपासते । एव तर्वाणि भूतान्यमि-
होत्रमुपासत इन्द्रामिहोत्रमुपासत इति ॥

"As in common life hungry children look up to their mothers, so do all creatures look up to the fire-sacrifice (*Agnihotra*)—verily they look up to the fire-sacrifice."

SIXTH CHAPTER

SECTION I

हरि: ॐ

१. श्वेतकेतुहर्षणेय आस तः ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं
न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥

Hari! Om! Of a truth there lived Svetaketu . grandson of Aruṇa. Unto him said the father: “O Svetaketu, [go and] abide as a Brahmacāri [in the house of a tutor], for verily, child, none of our race has neglected the Vedas¹ and thereby brought disgrace on himself.”²

२. स ह द्वादशवर्षे उपेत्य चतुर्विंशतिवर्षःः सर्वान्वेदानधीय महामना
अनूचानमानी स्तब्ध एथाय तः ह पितोवाच श्वेतकेतो यन्मु
सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥
३. येनाश्रुतः श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं तु भगवः
स आदेशो भवतीति ॥

¹ Lit., not reading अननूच्य.

² Lit., Has become *Brahmabandhu* or a friend or relation of a Brāhmaṇa but not himself a Brāhmaṇa.

The commentator supposes that after this injunction Aruṇa must have proceeded on a pilgrimage, or else, being a learned man, he would have himself taught his son instead of sending him to a foreign tutor.

Of a truth he having repaired to a tutor, on his twelfth year, and studied all the Vedas to the twenty-fourth year of his age, returned home a vain-minded [youth], confident of his knowledge of the Vedas, and proud. Unto him said his father: "O Svetaketu, since you are, child, so vain-minded, so confident of your knowledge of the Vedas, and so proud, have you enquired of your tutor about that subject which makes the unheard of heard, the unconsidered considered, and the unsettled settled?" "What is that subject, O Lord?"

The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless, unless accompanied by a knowledge of the Deity.

4. यथा सौम्येन मृतिपण्डेन सर्वं मृत्युं विद्वातस्याद्वाचारम्भणं
विकारो नामधेयं मृतिपेत्येव सत्यम् ॥

"Verily, child, as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects, [and shows] that the various [fictile] fabrications indicated by different words and names are of truth only earth—

5. यथा सौम्येन लोहमणिना सर्वं लोहमयं विद्वातस्याद्वाचारम्भणं
विकारो नामधेयं लोहमित्रियेव सत्यम् ॥

"Child, as the knowledge of [the nature of] a single [lump of] gold shows that all articles of gold indicated by different words and names, are mere variations of forms, but in truth gold alone—

६. यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायिसं विज्ञातः स्याद्वाचार-
भ्मणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवः सोम्य स
आदेशो भवतीति ॥

"Child, as by a knowledge of the nail-cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to]."

७. न वै नूनं भगवन्तस्य एतद्वेदिषुर्यद्धयेतद्वेदिष्यन् कर्थं मे नावक्ष्यन्निति
भगवाः स्तवेवमेतद्वीत्विति तथा सोम्येति होवाच ॥

"Verily my learned tutors [said Svetaketu] know it not. Had they known it, why should they have omitted to impart it to me? Lord, do you relate that unto me?" "Be it so, child," said the father.

It is improper to speak ill of one's tutors, but the dread of being sent back to his tutors, makes Svetaketu surmise that they knew not the subject mooted.

SECTION II

१. सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहुरसदेवेदमग्र आसी-
देकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

"Before, O child, this was a mere state of being¹. (sat), one only, without a second. Thereof verily others

¹ The use of the word *existence* would have perhaps obviated the necessity of the periphrasis—"a state of being"; but *existence* (*ex sistere*), according to the occidental metaphysicians, is the actuality of essence; it is the act by which the essences of things

say : ' Before this was non-being, one alone, without a second; from that non-being proceeds the state of being.' "

Sat is that substance which is mere being or existence; it is invisible, indistinct, all-pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Vedantas. The word *eva*, ' mere,' is used to make the declaration positive. But what does it make positive? We say in reply that this world, which we see with its name and form, full of actions and mutations, was [at one time in a state of] mere being, and this assertion is made positive by the connection of *eva* with the word "it was," *Deft.* When was the world so? It is replied, "before," i.e., anterior to the time of the creation of this world. Then is the world not in existence now, which you describe was in a state of being before? No, not so. Why then the qualifications "before"? Even now it is in a state of being, and has become the object of our senses by its name, form and other qualification, and is indicated by the word "this"; while "before," i.e., anterior to the time of its creation, it could be indicated only by the word *sat* "being," and understood only by the idea of being, and therefore it is said, "before this was mere being."

No substance can be declared before its creation to be *this*, of such a name and such a form, and yet its existence can easily be conceived, just as on waking from a deep sleep, one feels that during his sleep he was merely in

are actually in *rērum natura*—beyond their causes; whereas—the object here is to imply a state when things are in the objective power of their causes, i.e., before they are produced by their causes. This state is best indicated by the *ta oīv* "that which is" of the ancients; and we have therefore used its English equivalent "being," and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat*. The Upanisad here enters upon the most important ontological question—a belief in *ta oīv* as opposed to *ta oīva*—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence.

existence [but bereft of all actions] so was the world in existence or in a state of being before its creation. Again, in this world when one observes, in the morning, a potter intent on making wares with his clay, and having passed the day in another village on his return-in-the evening, sees a variety of pots, pans and other wares, he says these pots and pans were in the morning mere clay ; so is it said [with reference to the world], "this was in a state of mere being before."

"One alone," that is, one unconnected with every thing that might relate to it.

"Without a second": in the case of a pitcher or other earthen vessel, there is beside the clay, the potter, etc., who gives it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means), that nothing else existed along with it.

But do not the Vaisesikas include every thing in the word *sat*, being ? By them both substances and their qualities are indicated by the same word *sat*, and we accordingly see such expressions as "substance is being" [*sat dravyam*], "quality is being" [*sat gunah*] "action is being" [*sat karma*].

It may be so at present; but the Vaisesikas do not recognize that an object before its creation is in a state of being ; on the contrary they maintain the unreality¹ [*asatwa*] of objects before their creation, and do not wish to uphold (the doctrine) that "the being one alone without a second" existed before. Hence it is evident that the being here indicated is other than what is indicated by the Vaisesikas, particularly from the instance quoted of the clay, potter, etc.

"Thereof," i.e., in this discussion about the being before creation, some Vainasikas, after defining what is

'That which did not exist before is substance,' says the author of the *Tarkasangraha* कार्यं प्रागभावप्रतियोगी ।

substance, maintain, that before the creation of this world only a non-being or a total absence of every thing, alone without a second existed. The Bauddhas imagine a total absence of substance before creation, but do not advocate for any thing antagonistic to being like unto the Naiyāyikas, who maintain all substance to be (double) being or reality and its opposite.

But if the Vainasikas maintain "only the absence of being before creation, how do they say that before creation a non-being alone without a second existed," indicating thereby its relation to time, number, and individuality ?

Well, it is inconsistent in those who maintain the absence of substance [before its creation]; the belief on non-being itself is inconsistent, for that implies the inconsistency of the non-being of those who maintain such non-existence.

But we admit its existence now, and deny it only before creation.

That won't hold good, for if there be no proof extant of the existence of a being before creation, the same will apply to that of a non-being at the same time. It may be argued that the meaning of a word being the image it conveys to the mind, how can you have a meaning in the word "a non-being alone existed without a second," and if there be no meaning in the words they become absurd. But there is no harm in this expression, the object being only the exclusion of being, for being implies the image of existence, and the expression "one alone without a second" and "existed" are its epithets, and by the addition of a negation to the word *being* all that was indicated by it is excluded.

Would it thence follow that whatever we see is false, as the impression of snake produced by a rope ? No. Truth alone being conceived in different forms, we assert that such a substance as falsehood never and nowhere exists.

2. कुतस्तु खलु सोम्यैव ऽस्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव
सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

He continued : "but of a truth. O child, how can this be ? How can being proceed from non-being ? Before, O child, this was only being, one only, without a second.

3. तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां
प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र कच शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ॥

" It willed¹ ' I shall multiply and be born '. It created heat² That heat willed ' I shall multiply and be born '. It created water.³

" Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced.

4. ता आप ऐक्षन्त बहुयः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र कच वर्षति तदेव भूयिष्ठमन्नं भवत्यद्धय एव तदध्यन्नाद्यं
जायते ॥

" The water willed, ' I shall multiply and be born '. It created aliment. Therefore wherever and whenever

¹ *Lit.*, He saw: The expression *aikṣata*, ' seeing ' in the case of inanimate heat and water is metaphorical, says Sāṅkara.

² That which burns, digests, gives light and is red. According to Sāṅkara, it is presumed that the Intelligence first created space, then wind and then heat, as described in the Taittirīya-Upaniṣad.

³ The word *ap* in Sanskrit is always used in the plural, but for the sake of consistency we have here retained the singular form.

rain falls, much aliment is produced; verily it is from water that aliment is produced.

SIXTION III

1. अति स्वेच्छा भूतानि प्रियंगे वीरामि भाव्याद्यते जीवसुक्ष्म-
जीविः ॥

"Verily of all these living objects there are three sources, viz., oviparous, viviparous, and sprouting objects."¹

2. देवं देवताभ्युपर्याक्षिप्तिर्वासे देवता भवेत् जीवेनानन्तानुभविता
नानन्तो ज्ञात्वा गमीति ॥

"That Deity willed: entering these three objects (*deratas*) in the form of life² (*jivatma*) I shall be manifest in various names and forms."

(It may be said that) it would not appear consistent for a divine omniscient deity intelligently to wish to enter a created body, the receptacle of innumerable evils, and undergo the fruits thereof. (Nor is it consistent that,) being independent, (he should cease to be so) by amalgamation with a subordinate. (In reply) I admit that it would not be consistent if the Deity were to enter (a body) and undergo the sufferings individually, without any transformation.

¹ The commentator explains why the oviparous and other creatures are made the sources instead of eggs, wombs and seeds, by observing that the eggs, etc., cannot come to existence unless they proceed from their parents, and hence the true sources are the parents and not their issue.

² The form he had conceived.—SAHKARA.

But such is not the case. How so? Because of the words "in the form of life (Jīvātmā)". Jīva (life) is but the reflection of the Supreme Deity. It is produced by its relation to intelligence (Buddhi) and other subtle elements, like the image of the sun in water or of a man in a looking-glass. The relation to Buddhi of that Deity of inscrutable and endless power and the reflection of his intelligence have for their instrumental cause the ignorance of his true nature; and from them proceed the feelings of "I am happy," "I am suffering," "I am ignorant," etc. Entering into mundane objects in the form of a reflection that Deity in his own self is not involved in any corporeal pleasure or pain. As a human being or the sun entering a mirror or water in the form of a reflection, does not acquire the defects of the reflecting surface, so is the case with the Deity. Thus in the Kāṭha-Upaniṣad, "as the sun, although the eye of the whole world, yet is not affected by the defects of the (observing) eye or of external causes, so the Soul as the inner Soul of all being is not affected by mundane causes, because it is beyond them". Chap. V, verse 11. "Like unto space it pervades all and is eternal." Again in the Vājasaneyā-Upaniṣad: "He seems as if reflecting as if moving."¹

(It may be argued that) if life (*jīva*) is nothing but a word, it is then false, and what has it to do with this or a future world? But there is no harm in that: truth being its essence, it is taken as truth. All objects in their varied names and forms are true when associated with the Truthful Soul, and false when separated therefrom. All transformations owe their origin to words, they are nominal, and the maxim is perfectly true in the case of life. The saying is "as is the Deity so is the offering" (i.e., the life itself being but a mere reflection, its relation to the fruits of action cannot be more substantial). Hence in maintaining the reality of all actions and mutations in relation to the Soul and their unreality when dissociated therefrom the Tārkikas cannot attribute any fault.

¹ This verse does not occur in the Vājasaneyā-Upaniṣad.

३. तांत्रि गिरि विश्वसेत्य कलाकारीति मेष्टं देवतेनास्तिमयो देवता
भवेन्नी पौरीनकलाकृतिरावलम्बे प्राप्तयोग् ॥

"I shall convert each of these three sources into a triadic form." That Deity entering the three elements (devatas) in the form of life manifested them with (due) names and forms.

४. साता गिर्हि विष्णुं देवता योगी तु एवं शम्भवानिःस्तो देवता
विष्णुं देवता भासि यन्मे गिर्हतीर्थि ॥

"Then did he convert into trinary forms. Learn from me, my child, how these three elements each became a trinary form.

SECTION IV

१. दश्री मेहितुरुं रुं तेवलताद्युं पद्मुक्ते समा पद्मुक्ते सदलस्तपा-
तां द्वितीयं गच्छामगं विक्षेपे नवोत्तमं शीणि रुपाणीत्येव
कल्पत् ॥

"The redness of Agni is due to heat, its whiteness to water, and its darkness to earth; hence Agni ceases to be Agni." It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

i.e., each to be divided into two parts and one of them to be subdivided into two parts, which are to be mixed with the halves of the other two, so that each trinary form will include half of one and a quarter of each of the two other elements.—SANKARA.

³ The commentator explains this by a very appropriate illustration. He says cloth is an aggregate of threads; remove them, and the cloth ceases to be. So Agni is an aggregate of its three qualities, which taken away it is no longer existent.

२. यदादित्यस्य रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥

“The redness of the sun is due to heat, its whiteness to water, and its darkness to earth. Hence the sun ceases to be the sun. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

३. यच्चन्द्रमसो रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्न-
स्यापागच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपा-
णीत्येव सत्यम् ॥

“The redness of the moon is due to heat, its whiteness to water, and its darkness to earth. Hence the moon ceases to be the moon. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

४. यद्विद्युतो रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्या-
पागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणी-
त्येव सत्यम् ॥

“The redness of lightning is due to heat, its whiteness to water, and its darkness to earth. Hence the lightning ceases to be lightning. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

५. एतद्व स्म वै तद्विद्वाऽस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽव्य
कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदांचक्रः ॥

"Verily, knowing this the great house-holders and knowers of the Vedas (srotrias) of yore said, 'From this day none of us shall talk of anything of which he has not heard, nor considered, nor known; for of a truth, hence he has learnt (every thing).'

6. यदु रोहितमिवाभूदिति तेजस्तद्वपुमिति तद्विदांचक्रुर्यदु शुक्रमिवा-
भूदित्यपाऽ रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति
तद्विदांचकुः ॥

"Whatever appeared to them red, they knew to be due to heat; whatever appeared to them white, they knew to be the form of water; and whatever appeared dark, they attributed to the earth.

7. यद्विज्ञातमिवाभूदित्येतासामेव देवतानाऽ समास इति तद्विदांचक्रुर्यथ
नु खलु सोम्येमास्तिष्ठो देवताः पुरुणं प्राप्य त्रिवृत्तिवृद्देकैका
भवति तन्मे विजानीहीति ॥

"Verily whatever appeared to be inscrutable they took to be a union of these three elements (devatas). Now of a truth learn from me, my child, how every object (devata) becomes threefold in living beings."

SECTION V

1. अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीयं भवति
यो मध्यमस्तन्माऽसं योऽग्निष्ठस्तन्मनः ॥

"Aliment when consumed becomes threefold : the gross particles become excrement, the middling ones flesh, and the fine ones the mind.

2. आपः पीताख्येधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति
यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥

"Water when drunk becomes threefold : the gross particles become urine, the middling ones blood, and the fine ones respiration (prāṇa).

3. तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥

"Heat, when consumed,¹ becomes threefold : the gross particles become bones, the middling ones marrow, and the fine ones speech.

4. अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव
मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

"The mind, my child, is (the result of) aliment, the prāṇa is (that of) water, and speech (is that of) heat."
"Will it please my Lord to explain this again unto me." "Be it so, my child."

¹ The commentator observes that by 'heat-producing,' articles such as oil and butter are meant.

SECTION VI

1. द्रुः सोम्य मध्यमानस्य योऽणिमा स ऊर्ध्वः समुदीपति
तत्सर्पिर्भवति ॥

" My child, when curd is churned, its fine particles which rise upwards, form butter.

2. एवमेव खलु साम्यानन्दाशयमानस्य योऽणिमा स ऊर्ध्वः समुदीपति
तन्मनो भवति ॥

" Thus, my child, when food is consumed, the fine particles, which rise upwards, form the mind.

3. अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीपति स
प्राणो भवति ॥

" Again, my child, when the water is drunk, the fine particles which ascend upwards, form the prāṇa.

4. तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीपति सा
वाभवति ॥

" My child, when heat is consumed, the fine particles, which rise upwards, form speech.

5. अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी यागिति भूय एव
मा भग्यान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

" (Hence) verily the mind is aliment, the prāṇa water, and the speech heat." " Will it please my Lord to explain this again unto me ? " " Be it so, my child."

SECTION VII

1. षोडशकलः सोम्य पुरुष पञ्चदशाहानि माशीः काममपः पित्रापोमयः प्राणो न पिकतो विच्छेत्स्यत इति ॥

"Man, my child, is sixteen-fold.¹ Let him not eat for fifteen days, but let him drink according to his desire, for life is formed of water, and if it be sustained thereby it will not leave him."

2. स ह पञ्चदशाहानि नाशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजू॒षि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥

Verily he (Svetaketu) did not eat for fifteen days. Then did he repair to the tutor and enquire, "Sir, what shall I repeat now?" (The father said) "Do you, my child, repeat the Rk, Yajus and Sama hymns." He replied, "Sir, of a truth none of them occurs (now) to my memory."

3. तः होवाच यथा सोम्य महतोऽस्याहितस्यैकोऽङ्गरः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न वहु दहेदेवः सोम्य ते षोडशानां कलानामेका कलातिशिष्ठा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥

Unto him said the tutor, "My child, when a large fire leaves a small remnant, insignificant as (the spark of) the fire-fly, it cannot consume much (fuel, if the

The commentator does not explain what is meant by the epithet sixteen-fold. The text of the Pras'na, however, leaves no doubt as to what is here alluded to.

same be at once heaped over it); so of your sixteen parts only one now remains, and therefore you remember not the Vedas. Do you go and eat (first) what is meet. And then will you learn from me."

4. स हशाय हैनमुपससाद तः ह यत्किंच पग्रच्छ सर्वे ह प्रतिपेदे ॥

Verily, he ate, and then repaired to his tutor. Whatever he asked him he knew it all.

5. तः होवाच यथा सोम्य महतोऽभ्याहतस्यैकमङ्गारं खदोतमात्रं परिशिष्टं तं तृणैरुपसमाधय प्राज्ञलयेतेन ततोऽपि वदु द्वेत् ॥

He said to him "O my child, as a small remnant, insignificant as (the spark of) the fire-fly, of a large fire invigorated with little bits of hay or straw becomes powerful and able to consume much,

6. एव सोम्य ते योऽशानां कलानामेका कलातिशिथाभूत्साऽनेनोपसमाहिता प्राज्ञालीतयैतर्हि वेदाननुभवस्यन्नमयै हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्रास्य विजज्ञायिति विजज्ञायिति ॥

"Even so when the last single remnant of thy sixteen parts is invigorated with food, you are enabled to understand the Vedas. Verily, the mind, my child, is made of food, the prāṇa of water, and the speech of heat." Of a truth he understood—verily he understood this.

SECTION VIII

१. उद्दालको हारुणि: श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति
यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति
स्वपीतो भवति तस्मादेनँ स्वपितीत्याचक्षते स्वँ ह्यपीतो
भवति ॥

* Uddālaka, son of Aruṇa, unto his son Śvetaketu said, " Learn from me, my child, the nature of sleep. When man assumes the epithet ' sleeping ' he identifies himself with the Universal Soul (*sat*, truth) he attains his self (*sva*), therefore he is said to be *svapiti* (' sleeping ') ; for then he attains his self.¹

२. स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनँ हि
सोम्य मन इति ॥

" A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied. Even so the mind, my child, after roaming towards all sides and failing to obtain a resting-place, at last takes the shelter of the Soul (*prāṇa*). Verily the mind has the Soul of its tie-rope.

३. अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिष्टति नामाप
एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं

¹ A play on the word *Sva* "self" and *svap* "to sleep". Analogues like unto this occur very frequently in the Upanisads. Sleep and death are here taken as synonymous.

तस्य आनन्दतेऽशानामेति तद्वाच्चुद्भुवरितः सोम्य विजानीहि
नेदममूर्खं भवित्वात् ॥

"Learn from me, my child, the nature of hunger and thirst. When man assumes the epithet 'hungry' (Asisīṣati) verily water then carries down the food, (through his gullet). Those who lead cattle are called *gandya*, those who lead horses are called *asvanya*, those who lead men are *puruṣanya*; accordingly water (which leads down food) is called *asanya*. Thereof this (body) is a product. Think not, O child, that it has proceeded without a cause."

४. तस्य ए मूढः स्वादन्यवाजारेण वातु सोम्यानेन शुद्धेनापोमूर्ख-
ननिक्षण्डिः सोम्य शुद्धेन तेजोमूर्खननिक्षु तेजसा सोम्य
शुद्धेन मन्मूरखननिक्षु तन्मूर्खः सोम्येनाः सर्वाः प्रजाः सदा-
यतनाः सतप्रकिटाः ॥

(What is its cause, enquired Svetaketu). "Where can be its cause (answered his father) except in aliment? Thus, my child, you should know water to be the cause of the product aliment. Thus again heat is the cause of the product water; and of that product heat Truth is the cause. Hence verily, my child, all the varied objects of the universe have the Truth for their origin.

५. अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तदातिं नदते तथा
गोनायोऽभनायः पुरुषानाय इत्येवं तसेज आनन्द उद्दन्येति
तर्हतदेव शुद्धसुत्पतितः सोम्य विजानीहि नेदममूर्खं भविष्यताति ॥

"When man assumes the epithet 'thirsty,' it is heat that carries down the drink through his gullet. Those who lead cattle are called *goṇāya*, those who lead horses are called *as'vanāya*, those who lead men are called *puruṣanāyā*; and accordingly heat is called *udanya* (carrier of water); thereof this (body) is the product. Think not, my child, that it has proceeded, without a cause."

6. तस्य क मूलः स्यादन्यत्राद्योऽद्विः सोम्य शुद्धेन तेजोमूलमन्विच्छ
तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः
प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्त्रो
देवताः पुरुषं प्राप्य त्रिवृत्रिवृद्दैकैका भवति तदुक्तं पुरस्तादेव
भवत्यस्य सोम्य पुंरुषस्य प्रयतो वाञ्छनसि संपद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥

"What is its cause?" (enquired Svetaketu). "What can be its cause but water?" (replied his father). "Thus, my child, you should know heat to be the cause of the product water, and of that heat know Truth to be the cause. Hence Verily, my child, all these varied objects of the universe have the Truth for their origin, sustenance and end. How each of these three objects becomes threefold in man has been already described. When man departs (this life) his speech merges into the mind; the mind merges into life; the life into heat, and the heat into the Supreme Deity. This is its abstract form.

7. स य एषोऽणिमैतदात्म्यमिदः सर्वं तत्सत्यः स आत्मा तत्त्वमसि
श्रेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति
होवाच ॥

" All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetakotu."

" Will it please my Lord to explain this farther unto me ? " " Be it so, my child " : replied the tutor.

SECTION IX

1. यथा सोम्य मधु मधुकुतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्स-
मवहारमेकताऽरसं गमयन्ति ॥

" As the bees, my child, intent upon making honey, collect the essence of various trees from different quarters and reduce them to one uniform fluid,

2. ते यथा तत्र न विवेकं उभन्तेऽमुश्याहं वृक्षस्य रसोऽस्म्यमुश्याहं
वृक्षस्य रसोऽस्मीत्येवमेव यद्य सोम्येमाः सर्वाः प्रजाः सति
संपद्य न विदुः सति संपद्यामह इति ॥

" Which no longer retains the idea of its having belonged to different trees ; so, my child, created beings, when dead, know not they have attained the Truth.¹

3. त इह व्याघ्रो वा सिंहो वा वृक्को वा वराहो वा कीटो वा पतङ्गो
वा दक्षिणो वा मशको वा यशद्ववन्ति तदाभवन्ति ॥

" They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a mosquito.

¹ *Sati sampadya*, " merging in truth".

४. स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञाप्यत्विति तथा सोम्येति
होवाच ॥

“That particle which is the Soul of all this is Truth ; it is the universal Soul. O Svetaketu, thou art That.” “Will it please, my Lord, to explain it again unto me ?” “Be it so, my child,” replied he.

Men having slept in their homes repair to a distant village and there remember that they have come away from their houses ; but created beings do not remember that they have come away from the Truth ; Why so : this is the question which the father is to explain.

SECTION X

१. इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥

“These rivers, my child, proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again they flow towards the South and) merge into the ocean. Here as they do not remember what they were ;¹

२. एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगत्य न विदुः सत
आगच्छामह इति त इह व्याप्त्रो वा सिंहो वा वृक्षो वा वराहो

¹ Lit., that I am this, I am this.

वा कीटो वा पतङ्गो वा दृशो वा मशको वा यद्यद्वन्नित तदा
भवन्ति ॥

"Even so all these created beings having proceeded from the Truth, know not that they have issued therefrom. They therefore become of the form they had before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a mosquito.

3. स य एषोऽणिमैतदात्म्यमिदः सर्वं तत्सत्यः स आत्मा तत्त्वमसि
भेतकेतो इति भूय एव मा भगवान् विद्वापयत्विति तथा सोम्येति
होवाच ॥

"That particle which is the Soul of all this is Truth ; it is the Universal Soul. O Svetaketu, thou art That." "Will it please my Lord to explain it (once) again unto me (how beings, after attaining, during sleep and after death, the one Universal Soul, do not lose their identity)?" "Be it so, my child," replied he.

SECTION XI

1. अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्स्तवेदो मष्येऽ-
भ्याहन्याजीवन्स्तवेदोऽप्रेऽभ्याहन्याजीवन्स्तवेत्स एष जीवेनात्म-
चानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥

"My child, were one to strike once on the root of yonder wide-spreading tree, it would discharge (a little of its) sap: struck over on the middle the tree would (still) discharge its sap, and so would it if it were struck

once on the top. Pervaded by life it would continue to draw the humours (of the earth) and thrive.

2. अस्य यदेकांशं शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ
सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वं
शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥

"(But) thereof when life forsakes one of the branches, it dries up. When a second is forsaken, it dries up. When a third is forsaken, it too dries up; and when the entire tree is forsaken by life, the whole dries up. Verily, know my pupil," continued he,

3. जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणि-
मैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति
भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥

"When this (body) is forsaken by life it dies, but the life dies not. That particle which is the soul of this (body) is Truth; it is the Universal Soul. O Svetaketu, Thou art That." "Will it please my Lord to explain it once again unto me" (how the creation proceedeth from the invisible Truth which has neither name nor form and is mere existence)?" "Be it so, my child," said the father.

SECTION XII

1. न्यप्रोधकलमत आहरेत्तादं भगव इति भिन्नीति भिन्नं भगव
इति किमत्र पश्यसील्यण्ड्य इवेमा धाना भगव इत्यासामङ्गेकां

भिन्नीति भिन्ना भगव इति लिङ्गं परमात्मीये न लिङ्गं
भगव इति ॥

"Bring me a fruit of the Nyagrodha' tree." "Here it is, my Lord," said the pupil. "Break it." "It is broken, my Lord." "What do you perceive in it?" "Some very small seeds, my Lord." "Will you, dear, break one of them?" "Here, I have broken it, my Lord." "What do you perceive in it?" "Nothing, my Lord."

2. तद्देवाच यं वै सोम्प्रेताननितानं न निराकृतस्य ददृश्य ते सोम्प्रेतोऽ-
गित्वा एवं नदान्तर्वपुष्टिंठति ॥

Unto him said the father, "Where, my child, you perceive nothing, there dwells invisibly a mighty Nyagrodha.

3. अद्दत्स्य सोम्पेति स ए द्वोऽणिस्तेषामनिदः सर्वे जट्टाम् स
आहमा तत्यजसि भेतात्तो इति शूष्य एव मा भगवान् विवाप-
पतिवति तथा सोम्पेति होतान् ॥

"Mind it, my child, that particle which is the soul of all, that is Truth—it is the Universal Soul. O Svetaketu, thou art That." "Will it please my Lord to explain it once again (how, since the creation proceeds from the Truth, it does not attain permanence—truthfulness?)" "Be it so, my child," said the father.

¹ Here the *Ficus indica* is evidently meant, although the word is also applied to the *Mimosa albida*, and the *Solviniacarculta*.

SECTION XIII

1. लवणमेतदुदकेऽवधायाथ मा प्रातरूपसीदथा इति स ह तथा चकार
तत्त्वोवाच यदोषा लवणमुदकेऽवाधा अङ्गं तदाहरेति तद्रावमृश्य
न विवेद ॥

“ Dissolve this salt in that water, and appear before me to-morrow morning.” He did so, unto him said (the father), “ My child, find out the salt that you put in that water last night.” The salt, having been dissolved, could not be made out. (Unto Svetaketu said his father,) “ Child,

2. यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादा-
चामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्य-
मिप्राश्यैनदथ मोपसीदथा इति तद्र तथा चकार तच्छश्वत्संवर्तते
तत्त्वोवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥

“ Do you taste a little from the top of that water.” The child did so. (After a while the father enquired) “ How tastes it ? ” “ It is saltish ” (said Svetaketu). “ Try a little from the middle.” (He did so. The father then enquired) “ How is it ? ” “ It is saltish ” (replied the son). “ Taste a little from the bottom,” (ordered he. The son did so). (The father then enquired) “ How is it ? ” “ It is saltish.” “ If so (throwing it away) wash your mouth and grieve not,” verily he did so, (and said to his father,) “ The salt that I put in the water exists for ever ; (though I perceive it not by my eyes, it is felt by my tongue).” (Unto him) said

(his father). "Verily such is the case with the Truth, my child. Though you perceive it not, it nevertheless pervades this (body).

3. स यत्केऽपि द्विनामनिदः सर्वं कृत्यां म प्रात्मा तत्त्वम् ति भैरवेषी
इति भूय एव ना गगान् द्विनामनिदि तथा चोमेति द्वैषान् ॥

"That particle which is the soul of all this¹ is Truth; it is the Universal Soul. O Svetaketu, thou art That." "Will it please my Lord to explain farther (how, like the salt, which though invisible is still perceptible by the tongue, can the Soul, the cause of the world, unperceivable by the organs of perception, be grasped by the mind—the Soul by not attaining which, I am unblest, and by attaining which I am blest; and what means exist for its attainment?)" "Be it so, my child," replied (the father).

SECTION XIV

1. पथा चोम्य पुरां गव्योरेष्टोऽभिनदाध्युपानीय तं ततोऽतिज्ञे तिसु-
जेत्स एषा तथा प्रायोददधराद्वा प्रयत्ना प्रज्ञापीताभिनदाध्यु-
आनीतोऽभिनदाध्यु विस्मृतः ॥

"O my child, in the world when a man with blind-folded eyes, is carried away from Gandhāra¹ and left in a lonely place, he makes the East and the North and the West resound by crying, 'I have been brought here blind-folded. I am here left blind-folded.'

¹ This word is used in the plural in the Sanskrit text.

२. तस्य यथाभिनहनं प्रमुच्य प्रबूयादेतां दिशं गन्धारा एतां दिशं ब्रजेति
स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपदेतैवमे-
वेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ
संपत्स्य इति ॥

"Thereupon (some kind-hearted man) unties the fold on his eyes and says, 'This is the way to Gandhāra' proceed thou by this way.' The sensible man proceeds from village to village, enquiring the way, and reaches at last the (province) of Gandhāra. Even thus a man who has a duly qualified teacher learns (his way) and thus remains liberated (from all worldly ties) till he attains (the Truth—Mokṣa).,

३. स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान्निजापयत्विति तथा सोम्येति
होवाच ॥

"That particle which is the soul of all this is Truth—it is the Universal Soul. O Śvetaketu, thou art That."

"Will it please my Lord to explain farther (by example, how one attains the Truth)?" "Be it so my child," replied (the father).

SECTION XV

१. पुरुषः सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि
मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि
तेजः परस्यां देवतायां तावज्ञानाति ॥

"My child, when a man is laid up with a mortal illness, his relations surround him to render him service and enquire 'Do you recognise me, do you recognise me?' He recognises them until his speech merges into his mind, his mind merges into his life, his life merges into heat, and the heat into the Supreme Deity.

2. अथ यदाह्य नाश्वरतमि संप्रवते मनः प्राणे प्राणस्तोत्रसि तेजः
परस्यै देवाधामय न जागाति ॥

"When his speech is merged into his mind, and his mind is merged into his life, his life is merged into heat, and heat into the Supreme Deity, he recognises them not.

3. स ए पूर्वोऽग्निर्मितात्मनिदः न वै तत्स्य त आत्मा तत्त्वमनि
श्चित्तो इति भूय एष मा भाषान् विद्वापर्यत्वा वा
सोन्येति द्विवाच ॥

"That particle which is the soul of all this is Truth—it is the Universal Soul. O Svetaketu, thou art That." "Will it please my Lord to explain farther (by an example, why the ignorant, after death should return to this world, while the liberated does not although the dead and the liberated seem equally to attain the truth)?" "Be it so, my child," replied (the father).

SECTION XVI

1. पुरुषः सोप्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै
 तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते
 सोऽनृताभिसन्धेऽनृतेनात्मानमन्तर्धाय परशुं तस्म प्रतिगृह्णाति
 स दद्यतेऽथ हन्यते ॥

"O my child, when a man (suspected of theft) is brought with his hands tied up and told, 'Thou hast stolen.' (He denies. The magistrate thereupon orders), 'Let the hatchet be heated for him.'¹ If he should happen to be the author of the theft, and seek to protect himself in untruth, he, the upholder of untruth, enveloping his soul in an untruth, grasps the heated blade and is burnt as well as punished.

2. अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स
 सत्याभिसन्धेः सत्येनात्मानमन्तर्धाय परशुं तस्म प्रतिगृह्णाति स
 न दद्यतेऽथ मुच्यते ॥

"While, if he happened not to be the author of the theft and be desirous of making himself truthful, he, the upholder of truth, enveloping his soul in truth, grasps the heated blade which burns him not, and liberates himself (from his fetters).

3. स यथा तत्र नादाद्यतैतदात्म्यमिदः सर्वं तत्सत्यः स आत्मा
 तत्त्वमसि शेषकेतो इति तद्वास्य विजह्विति विजज्ञाविति ॥

¹ Adverting to the ordeal by fire.

"Even as he, (by the intervention of truth,) escapes from the heated blade, so all this has truth for its soul; it is the Truth: it is the Universal Soul. O Svetaketu, thou art That."

Thus verily was he instructed—thus was he instructed.

SEVENTH CHAPTER

SECTION I

1. ॐ । अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः होवाच
यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥

Om ! Of a truth Nārada repaired to Sanatkumāra. He said, " Deign to give me instruction, O Lord." Unto him said the other, " Relate unto me what you know, I shall then teach you what is beyond."

2. स होवाचग्वेदं भगवोऽध्येयमि यजुर्वेदः सामवेदमार्थर्वं चतुर्थं
मितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यः राशि दैवं निधि
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्याः सर्पदेवजनविद्यामेतद्गवोऽध्येयोमि ॥

He replied¹ "O Lord, I have read the Rg-Veda, the Yajur-Veda, the Sāma-Veda, fourth, the Atharva-Veda, fifth, the Itihāsa and Purāṇa,¹

¹ The words Itihāsa and Purāṇa occur twice in this Upaniṣad, first in the 3rd chapter (section IV, verse I, ante p. 94) in connection with the Atharvāngirasa hymns, and as the fourth from the Rg-Veda, or next in order after the Sāma Veda, and here as the fifth or immediately after the Atharva Veda. But Śaṅkara does not explain them further than by calling them the fifth Veda पञ्चम वेदं ।

In commenting upon the phrase *Vedānām Veda* he adds "of the Vedas or of the five including the Bhārata, (वेदानां भारतपञ्चमानां) which would imply that the Bhārata, by virtue of its being an Itihāsa, was a Veda. The Bhīgavata Purāṇa has the same idea. In the 4th chapter of the first book of that work there is a passage which says, " Vyāsa, having rescued the four Vedas, Rk, Yajur, Sāma and Atharva, relates the Itihāsa and Purāṇa which form the fifth Veda," क्रुयजुःसामाय निध्यां वेदाभ्यार उद्धनाः । इतिहासपुराणं च पञ्चमो वेद उच्यते । This is however opposed to the interpretation given by Śaṅkara in

grammar,¹ rituals, the science of number,² physics,³

the Bhagadārṣṇyaka-Upaniṣad (Chap. IV. Verse). There he states that Itihāsa alludes to such passage in the Vedas as advert to anecdotes, such as the anecdotes of Urvāśi, Purūravas, etc., and such expressions as 'the gods and the demons fought of yore'; and the Purāṇa relates to ancient historical references, such as, 'the world did not exist before, etc.' Mādhyacarya has this apparent contradiction by observing that the words Itihāsa and Purāṇa are common terms and apply to all works which contain historical narratives. He says that "like the six Āṅgas the Purāṇas, etc., are adapted to give a knowledge of the Vedas and are therefore worthy objects of study. Thus in Yajñavalkya 'the Purāṇa, Nyāya—Mimīṣa, Dharmasāstra and the Veda-Āṅgas,' in all fourteen, are Vedas, the receptacles of learning and virtue. Again 'the Veda is made manifest through the agency of the Itihāsa and Purāṇa'. Further, 'The concise Veda dreads the two' (Itihāsa and Purāṇa lest they should misrepresent it). It has been elsewhere said by him :

The anecdotes of Haricandra, Naiketa and others related in the Aitareya, Taittirīya, Kathaka and other Sākhās, which are calculated to develop the knowledge of virtue and Brahman, have been made clear in the Itihāsas. The accounts given in the Upaniṣads of creation, preservation and destruction have been developed in the Purāṇas like the Brāhmaṇa, Vaishnava, etc., and therefore they are eulogistically called Vedas.

This view of the meaning of the words Itihāsa and Purāṇa is supported by the Buddhists, who style all their narrative works Purāṇas, and reckon the Biography of Śākyā as the Purāṇa par excellence.

पठ्यत् पुराणाशीनामपि वेदार्थानोपयोगं द्युष्टा विग्रह्यानत्वं यात्रान्क्षेपेन स्मर्यते ।

पुराणन्यायमीनांगा धर्मवाचान्नभित्तिः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दशेति ॥

इतिहासपुराणम्यां वेदं समुद्यृहयेदिति ।

विभेदन्प्रयुतादेवो मोभयः प्रहरेदिति । अन्यत्रापि स्मर्यते । ऐनेयतेत्तीर्य काटकदिशात्मूलानि हरिथन्दनाधिकेतायुपाख्यानानि धर्मवाचान्नबोधयुक्तानि तेऽु तेऽचित्ति हातप्रन्येऽु स्पष्टीहतानि । उपनिषदुक्ताः सुष्ठिस्थितिलयादयो वाक्यवेग्यादिपुराणेऽु स्पष्टीहता ।

¹ In the original this word is expressed by the phrase *Vedāñnam* *Veda*, because, says ŚĀNKARA, the Vedas are understood by its aid.

² *Rāsi, Arithmetic and Algebra.*

³ *Daiva, the science which treats of accidental physical occurrences.*

chronology,¹ logic, polity,² technology,³ the sciences cognate to the Vedas,⁴ the science of spirits,⁵ archery,⁶ astronomy, the science of antidotes, and the fine arts.⁸ All these have I read, O Lord.

3. सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छृतः ह्येव मे भगवददृशे-
भ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा-
भगवाञ्छोकस्य पारं तारयत्विति तः होवाच यद्वै किंच-
तदध्यगीष्ठा नामिवैतत् ॥

"Thus do I know, Sir, the Mantras or words only, and not the spirit (thereof). I have heard that the worldly-afflicted can find relief through men like unto your lordship. Even I am, O Lord, in grief. Pray relieve me from my affliction." Unto him said Sānatkumāra, "All that you have learnt is nominal.

4. नाम वा ^४ऋग्वेदो यजुर्वेदः सामवेद आर्थर्वणश्चतुर्थ इतिहासपुराणः
पञ्चमो वेदानां वेदः पित्र्यो राशिदैवो निधिवर्वाकोवाक्यमेकायनं

¹ *Nidhi*, the science which regulates the division of time into mahākāla, kāla, etc.

² *Vākovākyam*, *Ekāyanam*. It is worthy of note that at the time when this Upaniṣad was composed the words now most in use to indicate logic and polity—*tarka sāstra* and *nītiśāstra*, were unknown or not current.

³ *Deva Vidyā*—Nirukta, "glossarial explanation of obscure terms especially those occurring in the Vedas".—WILSON.

⁴ *Brahma Vidyā*. Articulation, ceremonials and prosody.

⁵ *Bhūta Vidyā*.

⁶ *Kṣatra Vidyā*.

⁷ *Sarpa Vidyā*.

⁸ *Devajana Vidyā*, the sciences of making essences, of dancing, singing music, architecture, painting, etc. (silpa.)—SĀNKARA.

देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्वदेव-
जनविद्या नामैवैतत्त्रामोपास्वेति ॥

"The names only of the R̥g-Veda, the Yajur-Veda, the Sāma Veda, fourth, the Atharva Veda, fifth the Itihāsa and Purāṇa, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, and the fine arts,—these are names only that you have adored.

6. स यो नाम ब्रह्मेत्युपास्ते यावत्त्रास्त्रो गतं तत्रास्य यथाकामचारो
भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नास्त्रो भूय इति
नास्त्रो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"(Hear from me what is the reward of him) who adores the name (itself) as Brahman. He who believes the name itself to be Brahman the moment he acquires that name becomes able to perform whatever he desires." "Is there anything, O Lord, greater than a name?" "There is something greater than a name." "Will it please my Lord to explain that unto me?"

SECTION II

1. वाग्वाव नास्त्रो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदः
सामवेदमार्थवर्णं चतुर्थमितिहासपुराणं पश्चमं वेदानां वेदं
पित्र्युराश्चि देवं निधि वाकोवाक्यमेकायनं देवविद्यां
ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्वदेवजनविद्यां

दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाश्च
 मनुष्याश्च पशुश्च वयाश्चि च तृणवनस्पतीञ्छापदान्या-
 कीटपतङ्गपिलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु
 च साधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो
 नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न
 हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ॥

“Verily Speech is greater than a name. Speech points out the R̄g-Veda, so does it indicate the Yajur-Veda, the Sāma Veda, fourth the Atharva Veda, fifth the Itihāsa and Purāṇa, grammar, ritual, the sciences of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts, the heaven, the earth, the air, the sky, light, gods, men, beasts, birds, grasses, trees, carnivorous animals, worms, insects, ants, virtue, vice, truth, untruth, propriety, impropriety, gratefulness, and ungratefulness; Speech indicates all these. Do you therefore adore Speech ?

२. स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो
 भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो भूय इति वाचो वाव
 भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“(Hear from me what is the reward of him) who adores Speech as Brahman. He who adores Speech as Brahman, the moment he attains the regions¹ of Speech,

¹ It is intended to imply that every object of adoration leads to a special region after death.

he becomes able to perform whatever he desires." "Is there anything, O Lord, greater than Speech?" "There is something even greater than Speech." "Will it please my Lord to explain that unto me?"

SECTION III

1. मनो वाय वाचो भूयो यथा नैदेव वाक्करे दे या कोले श्री वाचो मुष्टि-
स्तुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मन-
स्ति मनसानधीयीगेस्याधीति कर्मणि गुर्वित्यग्य पुरुषे पुरात्थ
पश्च देच्छेष्येत्यदेच्छस्त्र इमं च लोकमनु चेच्छेष्येत्यदेच्छते मनो
दात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्त्वेति ॥

"Verily Mind is greater than Speech. When two myrobalans¹ or two plums, or two haritaki² fruits are held in the closed fist, they are therein inclosed, so are Name and Speech included in the mind. When one wishes in his mind to study the mantras he does it; when he wishes to perform works he does them; when he wishes for children or cattle he has them; when he wishes for this region or that, he has it; the Mind is life, the Mind is regions, the Mind is Brahman. Do ye adore the mind.

2. स यो मनो ब्रह्मेत्युपास्ते तावन्मनसो गतं यत्रास्य यथाकामचारो
भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवी मनसो भूय इति
मनसो वाय भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

¹ *Phylanthus emblica*.
² *Terminalia Chebula*.

“(Hear from me what is the reward of him) who adores the Mind as Brahman. He who adores the Mind as Brahman, the moment he attains the regions of the Mind becomes able to perform whatever he desires.”
 “Is there anything, O Lord, greater than the Mind ?”
 “There is something even greater than the Mind.”
 “Will it please My Lord to explain that unto me ?”

SECTION IV

1. संकल्पो वाव मनसो भूयान्यदा वैं संकल्पयतेऽथ मनस्यस्यथ
 वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति
 मन्त्रेषु कर्मणि ॥

“Verily Will¹ is even greater than the Mind. When one wills he desires ; next he articulates speech in a name ; in that name mantras identify themselves ; and in the mantras abide all ritual works.

2. तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे
 प्रतिष्ठितानि समकूलपतां द्यावापृथिवी समकल्पेतां वायुश्वाकाशं

¹ “Saṅkalpa,” says Śaṅkara, “is the power which, after determining what is fit and what is not fit to be done, impels the mind to do that which should be done.” It is the same as *determining reason* of Leibnitz and the *activity* of the French philosophers. We have used will as its equivalent with reference to Dr. Read’s definition of the word as given in his Essays on the Active Powers (Essay II, Chap. 1). He says : “Every man is conscious of a power to determine in things which he conceives to depend upon his determination ; to this power we give the name of will. By the intellect we know or understand by the sensitivity we feel as desire, and by the will determine to do or not to do, to do this or do that.”

न समकल्पन्तामापश्च तज्ज्ञ तेषां संकूर्ण्ये वर्गे^१ संकल्पते
 वर्गस्य संकूर्ण्या अन्ने^२ संकल्पते ऽन्नस्य संकूर्ण्यं प्राणाः
 संकल्पन्ते प्राणामां^३ संकूर्ण्यं गन्त्वाः संकल्पन्ते मन्त्राणां^४
 संकूर्ण्यं कर्माणि संकल्पन्ते कर्मणां^५ संकूर्ण्यं लोकः संकल्पते
 लोकस्य संकूर्ण्यं सर्वे^६ संकल्पते स एष संकल्पः
 संकल्पमुपास्त्वेति ॥

"Of a truth those (works) have an only support in Will ; they have the Will for their soul ; they abide in the Will. The heaven and the earth are united (as by will);¹ the air and the sky are united (as by will); water and heat are united (as by will). By their union the year is formed. By the formation (*sāṅkṛptyai*) of the year, aliment is produced (*sāṅkalpate*). By the production (*sāṅkṛptyai*) of aliment, animated creatures are produced (*sāṅkalpante*). By the production (*sāṅkṛptyai*) of mantras ritual works are produced (*sāṅkalpante*). By the production (*sāṅkṛptyai*) of ritual works (their) fruition is produced (*sāṅkalpate*). By the production (*sāṅkṛptyai*) of fruition the earth is produced (*sāṅkalpate*). Even thus is Will (*sāṅkalpa*). Do thou adore Will.

३. स यः संकल्पं ब्रह्मेत्युपास्ते कूर्त्सान्वै स लोकान् ध्यवान् ध्यवः
 प्रतिष्ठितान् प्रतिष्ठितोऽन्यथमानानन्यथमानोऽभिसिद्ध्यति यावत्
 संकल्पस्य गतं तत्रास्य यथाकामचारो भवति यः संकल्पं
 ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्युय इति संकल्पाद्याव
 भूयोऽस्तीति तन्मे भगवान्त्रवीतिविति ॥

¹ There is a play upon the word *Sāṅkalpa*, from the verb *Sāṅkṛp* "to unite," which cannot be preserved in the translation

"He who adores the Will as Brahman abides permanently and without pain, in the permanent, renowned and painless regions of Will. He who adores Will as Brahman, the moment he obtains the regions of Will, becomes able to perform whatever he desires." "Is there, O Lord, anything greater than Will?" There is something even greater than Will. "Will it please my Lord to explain that unto me?"

SECTION V

1. चित्तं वाव संकल्पाद्युयो यदा वै चेतयतेऽथ संकल्पयतेऽथ
भनस्यत्यथ वाचमीरयति तामु नाम्नारयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्मणि ॥

Verily Sensitivity is¹ even greater than Will. When one feels, he wills, next he desires, he then

¹ The word in the original is *citta*, from *cit* to think or reflect. Sankara defines it as "the nature of thinkingness, that which has the knowledge of the present time, and which has the power of knowing the use of the past and the future". चित्तं चेत्यितृत्वं प्राप्तकालातु-स्फुबोधवत्वं मतीतानागतविषयप्रयोजननिष्पणसा अर्थ्ये च. Anandagiri adds that it is that faculty which gives the knowledge relating to objects at its proper times, such as this object is thus obtained, and of concluding from a knowledge of the gratification derived by eating at some past time the effect of eating in future. इदं वस्त्वेत्रं प्राप्तमिति प्राप्तकालः स्तुतो वस्त्वनुरोधी चेतनाख्यो व्रत्तिशेषस्तद्वत्वं चित्तमित्यर्थः। अतीतं भोजनं त्रुमिसाधनं द्वयं भोजनत्वात्। आगाभिनोऽपि तत्त्वं तदेव प्रयोजनमिति निष्पणसा अर्थं चित्तमिति. We use sensitivity as its equivalent, that word being "now used as a general term to denote the capacity of feeling as distinguished from intellect and will. It includes sensations both external and

articulates speech, which merges into a name, in that name the mantras identify themselves, and in the mantras abide all ritual works.

2. तानि ह वा पृथानि निर्सेकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि
तस्माद्यद्यपि यद्युविद्वित्तो भवति नायमस्तीत्येवेनमाद्युपर्यद्यं वेद
यद्या अप्यं विद्वाज्ञेत्यननितः स्यादित्यश्च ददल्पविगितवानभवति
तस्मा पूर्वोत्त शुश्रूषान्ते चित्तं लोकामेकायनं चित्तमात्मा चित्तं
प्रतिष्ठा चित्तमुगास्त्वेति ॥

"Of a truth those works have an only support in Sensitivity; they have Sensitivity for their soul; they abide in Sensitivity. Therefore were one well versed in many Sastras to be without Sensitivity, people would say with reference to him, 'Whatever he knows is nothing, for he knows not (what is) Sensitivity,' while all wish to hear him who with a little knowledge (of the Sastras) possesses Sensitivity. Verily Sensitivity is the one source of all these; Sensitivity is the soul; Sensitivity is the stand-point (*pratistha*). Do thou adore Sensitivity.

3. स यधितं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठि-
तान् प्रतिष्ठितोऽन्यथमानान्यथमानोऽभिसिद्धपति यावच्चित्तस्य
गृतं तत्रास्य यथाकामचारो भवति यधितं ब्रह्मेत्युपास्तेऽस्ति

internal whether derived from contemplating outward and material objects, or relations and ideas, desires, affections, passions. It also includes the sentiments of the sublime and beautiful, the moral sentiment and the religious sentiment, and in short every modification of feeling of which we are susceptible."—FLEMING's Vocabulary, *vocē*, Sensitivity.

भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्त्रवी-
त्विति ॥

“He who adores Sensitivity as Brahman, abides permanently with renown and painlessness in permanent, painless and renowned regions. He who adores Sensitivity as Brahman, the moment he obtains the regions of Sensitivity, becomes able to perform whatever he desires.” “Is there, O Lord, anything greater than Sensitivity?” “There is something even greater than Sensitivity.” Will it please my Lord to explain that unto me?”

SECTION VI

1. ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव
द्यौधर्ययन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्त-
स्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाञ्जा इवैव
ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये
प्रभवो ध्यानापादाञ्जा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥

“Verily Reflection is even greater than Sensitivity. The earth abides as if in Reflection;¹ the sky abides as if in Reflection; the heaven abides as if in Reflection;

¹ The word in the original is ध्यान, *dhyāna* from *dhyai* “to meditate” and consequently to be in a state of repose. The phrase *dhyāyati* (remains) *iva* (like) *prthivī* (the earth) therefore means, the earth remains as if in repose; but the original has a play on the word *dhyāya*, which it is desirable should be indicated in the translation.

the water abides as if in Reflection; the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful, quarrelsome, cruel and slanderous, become as it were partakers of Reflection. Do thou adore Reflection.

2. स यो ध्यानं ब्रह्मेत्युपास्ते यागदध्यानस्य गतं तत्रास्य यथाकामचारो
भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्युप इति
ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"Listen what is the reward of him who adores Reflection as Brahman. He who adores Reflection as Brahman, the moment he attains the Regions of Reflection, becomes able to perform whatever he desires?" "Is there, O Lord, anything greater than this Reflection?" "There is something even greater than this Reflection." "Will it please my Lord to explain that unto me?"

SECTION VII

1. विज्ञानं वाव ध्यानाद्यो विज्ञानेन वा क्षरवेदं विजानाति यजुर्वेदौ
सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं
पित्र्यां राशि दैवं निधि वाकोदाक्षयमेकायनं देवविद्यां ब्रह्मविद्यां
भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं
च वायुं चाकाशं चापश्च तेजश्च देवाः च मनुष्याः च पशूः च

वयांसि च तृणवनस्पतीञ्ज्ञपदान्याकीटपतङ्गपिलकं धर्मं
चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं
चान्नं च रसं चेमं च लोकमसुं च विज्ञानेनैव विज्ञानाति विज्ञा-
नमुपास्त्वेति ॥

“Verily Knowledge¹ is even greater than Reflection. From Knowledge men know the R̄g-Veda, the Yajur-Veda, the Sāma Veda, fourth the Ātharva, fifth the Itihāsa and Purāṇa, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts,² the heaven, the earth, the air, the sky, the water, light, the gods, men, birds, grasses and trees, wild beasts, as also worms, insects, and ants, virtue, vice, truth, untruth, the honest and the dishonest, him who knoweth the heart as well as him who knoweth it not, aliment, humours, and this region and that: all these are known through Knowledge. Do thou adore Knowledge.

2. स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्यूय इति विज्ञानाद्यावभूयोऽस्तीति तन्मे भगवान्त्रवीत्विति ॥

“He who adores Knowledge as Brahman, abides in wisdom in the region of Knowledge.³ He who

¹ Vijñāna or the cognition of the meaning of the Sāstras.—SĀNKARA.

² Vide note to page 220.

³ Regions of jñāna and vijñāna.

adores Knowledge as Brahman, the moment he attains the regions of Knowledge, becomes able to achieve whatever he desires." "Is there, O Lord, anything greater than Knowledge?" "There is something yet greater than Knowledge." "Will it please my Lord to explain that unto me?"

SECTION VIII

1. वलं याव विज्ञानाद्युयोऽपि ह ग्रतं विज्ञानवतामेको वलयानाकम्पयते
स यदा वर्दी भवन्यथोऽथाता भवत्युत्तिशृन्परिचिता भवति
परिचरन्नुपसत्ता भवत्युपसीदन्ददशा भवति श्रोता भवति मन्ता
भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति वलेन वं
पूरिवी तिष्ठति वलेनान्तरिक्षं वलेन दीर्घलेन पर्वता वलेन
देवमनुष्या वलेन पश्यवध वयाऽसि च तृणवनस्पतयः शाप-
दान्याकीटपतञ्जपिषीलकं वलेन लोकस्तिष्ठति वलमृगाम्भवेति ॥

"Verily Power is even greater than Knowledge. Even a single powerful man can make a hundred men of Knowledge tremble. When one becomes powerful he rises; rising he becomes subservient (to his tutors);¹ subserving he becomes their favourite companion.² From being a favourite companion he becomes well taught,

¹ In the Sanskrit original the phrase "by power" is repeated after every object named.

² उपकृतः "companion, intimate and favourite"; समीपगोऽन्तरः: प्रियोऽस्ति says आङ्करा.

well informed, docile, intelligent, able to act, and full of knowledge. Of a truth the earth is supported by power ; the ethereal space, the heaven, mountains, men and gods, beasts and birds, grasses and trees, wild animals, as also worms, insects, ants and even the world, are supported¹ by power. Do thou adore Power.

2. स यो बलं ब्रह्मेत्युपास्ते यावद्गुलस्य गतं तत्रास्य यथाकामचारो
भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्धूय इति बलाद्वाव
भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“ Listen what is the reward of him who adores Power as Brahman. He who adores Power as Brahman, the moment he attains the regions of Power, becomes able to perform whatever he desires.” “ Is there anything, O Lord, superior to Power ? ” “ There is something yet greater than Power.” “ Will it please my Lord to explain that unto me ? ”

SECTION IX

1. अन्नं वाव बलाद्धूयस्तस्माद्यद्यपि दशरात्रीनश्चीयायद्युह जीवेदथवा-
द्रष्टाश्रोतामन्ताबोद्धाकर्त्तविज्ञाता भवत्यथान्नस्यायै द्रष्टा भवति
श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति
विज्ञाता भवत्यन्नमुपास्त्वेति ॥

“ Verily Aliment is even greater than Power ; for were one to fast for ten nights he would be unable to

¹ द्रष्टा *drast̄a* आचार्यस्यान्यस्य चोपदेष्ट्युरोद्धर्षा भवति ।

see, unable to hear, unable to think, unable to consider, unable to act and unable to acquire knowledge. While by consuming Aliment he is enabled to see, to hear, to think, to consider, to act and to acquire knowledge. Do thou adore Aliment.

2. स योऽनं ब्रह्मेत्युपास्तेऽन्नतो वै स लोकान्पानवतोऽभिसिद्धति
यावदन्नस्य गतं तत्रास्य यथारामचारे भवति योऽनं ब्रह्मेत्यु-
पास्तेऽस्ति भगवोऽन्नाद्य इत्यन्नादाय भूयोऽस्तीति तन्मे
भगवान्नवीत्यिति ॥

"He who adores Aliment as Brahman, acquires regions replete with food and drink. He who adores Aliment as Brahman, the moment he attains the regions of Aliment, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Aliment?" "Yes, there is something yet greater than Aliment." "Will it please my Lord to explain that unto me?"

SECTION X

1. आपो वावान्नाद्यस्यस्तस्माददा मुरुष्टिर्न भवति श्याधीयन्ते प्राणा अनं
कनीयो भविष्यतीत्य यदा मुरुष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यनं
वहु भविष्यतीश्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्
-यौर्यत्पर्वता यदेवमनुश्या यत्प्रशवध वयाः सि च तुणवनस्पतयः
शापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्त्वेति ॥

"Verily Water is even greater than Aliment ; for were seasonable rain not to fall, all animals would become wretched from a dread of Aliment being scantily produced ; while the fall of seasonable rain cheers up all living beings of offering the prospect of food in plenty. Water is the first form of all these ; even of this earth, of the sky, of the heaven, of mountains, men and beasts, of birds, grasses and trees, of wild animals, worms, insects, and ants, Water is first form (archetype). Do thou adore water.

2. स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाऽस्तुसिमान्भवति याव-
दपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति
भगवोऽद्ध्रयोऽभूय इत्यद्ध्रयो वा भूयोऽस्तीति तन्मे भगवान्ब्रवी-
त्विति ॥

"He who adores Water as Brahman attains all that can be desired and is contented. He who adores water as Brahman, the moment he attains the region of water, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than water?" "Yes, there is something yet greater than water." "Will it please my Lord to explain that unto me ?"

SECTION XI

1. तेजो वावाद्ध्रयो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निं-
शोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्व-

दर्शयित्वाऽधापः सृजते तदेतदृष्ट्यामिथ तिरक्षीमिथ विशु-
द्धिगहादाधग्निं तस्मादाहृविद्योतते स्तनयति वर्णित्वति वा इति
तेज एव तत्पूर्वं दर्शयित्वाऽधापः सृजते तेज उपास्त्वेति ॥

"Verily Heat is even greater than Water. Of a truth through the medium of the air it heats the sky, then do men say, 'It is warm, it is hot, it will rain.' Thus is Water created after the manifestation of Heat. When thunder-claps roar with the high-flying and tortuous lightning, mankind proclaim, 'It flashes, it thunders, it will rain.' Thus is water created after the manifestation of Heat. Do thou adore Heat.

2. स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भावतोऽ-
पहृतप्रस्त्वानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य यथाकाम-
चारो भवति यस्तेजो ब्रह्मेत्युपास्तंडस्ति भगवस्तेजसो भूय
इति तेजसो याव भूयांडस्तीति तन्मे भगवान्वर्वीत्यति ॥

"He who adores Heat as Brahman abides with splendour in regions devoid of darkness and replete with heat and light. He who adores Heat as Brahman, the moment he attains the regions of Heat, becomes able to achieve whatever he desires. "Is there anything, O Lord, greater than Heat?" "Yes, there is something yet greater than Heat?" Will it please my Lord to explain that unto me?"

SECTION XII

1. आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभी विद्युत्क्ष-
त्राण्यग्निराकाशेनाह्यत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्या-
काशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत
आकाशमुपास्त्वेति ॥

"Verily space¹ is even greater than Heat. Of a truth, both the sun and the moon (exist) in space, and so do the lightning, the stars and heat. Men speak through Space, hear through Space, and rehear through Space; they delight in Space and delight not in Space; they are born in space and merge into space. Do you adore Space.

2. स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽ-
संब्राधानुरुगायवतोऽभिसिद्धयति यावदाकाशस्य गतं तत्रास्य
यथाक्रामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आका-
शाद्वृष्ट इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्वत्वीत्विति ॥

"He who adores the Space as Brahman abides in radiant and ethereal regions of mighty extent where exists no pain or disease. He who adores the Space as Brahman, the moment he attains the regions of Space, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Space?" "Yes, there is something yet greater than Space." "Will it please my Lord to explain that unto me?"

¹ Akāśa.—"Space" or "æther".

SECTION XIII

१. स्मरो वावाकाङ्गाद्वयस्तस्मायथपि वहव आसीत्कलस्मरन्तो नैव ते
कंचन शृणुयुर्न मन्वीरन्व विजानीग्न् यदा याव ते स्मरेयुरथ
शृणुयुरथ मन्वीरन्व विजानीग्न् स्मरेण वै पुत्रान्विजानति
स्मरेण पश्चात् स्मरमुपास्त्वेति ॥

"Verily Memory is even greater than Space. Were there to be many (people present) and not remembered, they would not be heard, or thought of, or known. But when they are remembered they are heard, thought of and known. Through memory a father recognises his children and a master his cattle. Do ye adore Memory.

२. स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरम्य गतं तत्रास्य यथाकामचारो
भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्वय इति
स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्त्रवीत्विति ॥

"Listen, what is the reward of him who adores Memory as Brahman. He who adores Memory as Brahman, the moment he attains the regions of Memory, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Memory?" "Yes, there is something yet greater than Memory." "Will it please my Lord to explain that unto me?"

SECTION XIV

1 आशा वाव स्मराद्युप्यस्याशेषोऽत्र वै स्मरो मन्त्रानधीते कर्माणि कुरुते
पुत्रांश्च पशूं श्रेच्छत इमं च लोकममुं चेच्छत आशा-
मुपास्स्वेति ॥

“Verily Hope is even greater than Memory. Of a truth through the nourishment of Hope, Memory recites mantras, performs ceremonial works, desires children and cattle, and longs for this region and that.¹ Do you adore Hope.

2. स य आशां ब्रह्मेत्युपास्त आशायास्य सर्वे कामाः समृद्ध्यन्त्यमोघा
हास्याशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो
भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय
इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

“He who adores Hope as Brahman has all his desires fulfilled through Hope. His blessings become infallible who adores Hope as Brahman. The moment he attains the regions of Hope he becomes able to perform whatever he desires.” “Is there anything, O Lord, greater than Hope?” “Yes, there is something even greater than Hope.” Will it please my Lord to explain that unto me?”

¹ i.e., for Supremacy on Earth and in Heaven.

SECTION XV

1. प्राणो वा आशाया भूयान्यथा वा अरा नाभी समर्पिता एवमस्मिन्
प्राणे सर्वैः समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति
प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः
स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥

"Verily Prāṇa¹ is even greater than Hope. Of a truth as the spokes of a wheel are all attached to the nave so are all things attached to Prāṇa. The Vital air moves through Prāṇa;² Prāṇa gives vitality, it gives animation to animals; Prāṇa is father, Prāṇa is mother, Prāṇa is brother, Prāṇa is sister, Prāṇa is tutor, Prāṇa Brāhmaṇa.

2. स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं चाचार्यं वा ब्राह्मणं
वा किञ्चिद् भृशमिव प्रस्याह विकृत्वाऽस्त्वित्येवैनामाहुः पितृहा
वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै
त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥

"Were one (therefore) to say anything offensive to his father and mother, or brother, or sister, or tutor, or

¹ The word prāṇa has been variously translated in the preceding pages as "life" "soul" or the "vital air," according to the context of the passages in which it has occurred with the words preceding and following it. Here reference is, no doubt, made to vitality or life, but as the value of the discussion depends in a great measure upon the meaning we attach to this word, we prefer to insert it bodily rather than run the risk of misinterpreting our author by using an English equivalent of doubtful import. According to the sense we attach to this word the Upaniṣad becomes a supporter of the different doctrines of animism, organicism, dynamicism and the like.

² Lit., Prāṇa moves by Prāṇa.

a Brāhmaṇa, people would turn round and say unto him, 'Shame unto thee, thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brāhmaṇacide.'

3. अथ यद्यप्येनानुक्तान्तप्राणान् शूलेन समासं व्यतिषंदहेत्वैवैन
ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न
स्वसृहासीति नाचायहासीति न ब्राह्मणहासीति ॥

"But when one thrusts a poker into the side of those (people) when they are dead (and placed on the funeral pyre¹) people do not call him 'Thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brāhmaṇacide.'

4. प्राणो ह्येततानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान
एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुगतिवाद्यसीत्यतिवाद्यस्मीति
ब्रूयान्नापहनुवीत ॥

"Verily Prāṇa for certain is all these. He (who knows the Prāṇa) observing, thinking and knowing them (the relations) thus (*i.e.*, to be what they are) becomes an *Ativādī*.² Were one to ask him, 'Art thou an *ativādī*?' he replies, 'I am an *ativādī*,' and does not suppress the fact."

¹ Adverting to the practice of facilitating the cremation of dead bodies by stirring the fire and altering the position of the limbs with a poker. The argument of the text is, that life is the object of relationship and not the material body.

² *i.e.*, one who, having exceeded the several objects enumerated from "name" (section I) to "hope," say "life is the cause of all things"; "life is everything."

SECTION XVI

एष तु या अतिवदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥

(Nārada was satisfied by this instruction and remained silent; but Sanatkumāra, finding him to be a worthy pupil, continued,) "He is really an *ativāḍī* who can with true knowledge say, 'I am he.'" "O Lord (said Nārada), I wish to become an *ativāḍī* through truth." (Sanatkumāra replied) "Truth therefore is worthy of enquiry." (Nārada returned) "Truth, O Lord, is sought by me."

SECTION XVII

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति
विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥

(Sanatkumāra said,) "When one knows (the truth) he speaks the truth; the ignorant does not speak the truth; the conscient alone speaks the truth; knowledge (*Vijñāna*) therefore is worthy of enquiry." "That knowledge, O Lord" (said Nārada,) "is sought by me."

SECTION XVIII

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति
मतिस्त्वैव विजिज्ञासितच्येति मति भगवो विजिज्ञास इति ॥

(Sanatkumāra said) “When one has zeal¹ to learn he knoweth the truth ; he who is unwilling does not know the truth ; the zealous alone knoweth the truth ; zeal therefore is worthy of enquiry.” “That zeal, O Lord” (said Nārada), “is sought by me.”

SECTION XIX

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव मनुते श्रद्धा त्वेव
विजिज्ञासितच्येति श्रद्धां भगवो विजिज्ञास इति ॥

“When one has faith² he is zealous ; the faithless is not possessed of zeal ; the faithful alone is zealous ; faith therefore is worthy of enquiry.” “That faith, O Lord” (said Nārada), “is sought by me.”

SECTION XX

यदा वै निस्तष्ट्यथ श्रद्धाति नानिस्तष्ट्यश्रद्धाति निस्तष्ट्येव
श्रद्धाति निष्ठा त्वेव विजिज्ञासितच्येति निष्ठां भगवो विजिज्ञास
इति ॥

¹ Mati मति an ardent desire for any object of thought मन्तव्यविषये
आदरः ।

² Sraddhā श्रद्धा belief in the existence of the truth आस्तिक्यबुद्धि ।

"When one has reverence¹ he acquires faith; the irreverent is not possessed of faith; the reverent alone is possessed of faith; reverence therefore is worthy of enquiry." "That reverence, O Lord" (said Nārada) "is sought by me."

SECTION XXI

यदा वै करोत्यथ निस्तिष्ठति नाकृन्वा निस्तिष्ठति कृत्येव निस्तिष्ठति
कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥

"When one can control his passions he possesses reverence.—The man of rampant passions can never have reverence; the quiet alone can have reverence; Quietude therefore is worthy of enquiry." "That Quietude, O Lord" (said Narada), "is sought by me."

SECTION XXII

यदा वै सुखं लभते ऽय करोति नासुखं लब्ध्वा करोति सुखमेव
लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो
विजिज्ञास इति ॥

"When one wishes for Felicity he acquires quietude; he who has no such wish, acquires not quietude; the

¹ Niṣṭhā निंश्च respectful attention to the service of tutors गुस्थभूषादिस्तत्परत्वम् ।

anxious for Felicity alone acquires quietude ; Felicity therefore is worthy of enquiry." "That Felicity, O Lord," (said Nārada) "is sought by me."

SECTION XXIII

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥

" That which is Immensity ¹ is felicity, there is no felicity in Exiguity ; Immensity alone is felicity ; Immensity therefore is worthy of enquiry." " That Immensity, O Lord " (said Nārada), " is sought by me."

SECTION XXIV

1. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ
यत्रान्यत्पश्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूम
तदमृतमथ यदल्पं तन्मर्त्येऽस भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिन्नि यदि वा न महिन्नीति ॥

" That, into which none can see, of which none can hear, and which none can know, is Immensity. That into which one other can see, of which another can hear, and which another can know, is Exiguity. Verily,

¹ The word bhūmā भूमा "great without limit" निरतिशयवहः in the original Sanskrit, is in the masculine gender. For obvious reasons we have made it neuter.

that which is Immensity is immortal and that which is Exiguity is mortal." "Where doth that Immensity abide, my Lord?" (enquired Nārada). "It abideth in its own glory, or (if you enquire where is that glory, I say) it doth not abide in its glory.

2. गोअध्यमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति
नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥

"Cattle and horses are said to be (emblems of) glory, so are elephants, gold, servants, wife and extensive fields: I allude not to them: I say," continued he, "independent objects¹ can alone abide in each other."

SECTION XXV

1. स एवाधस्तात्स उपरिषात्स पश्चात्स पुरस्तात्स दक्षिणतः स
उत्तरतः स एवेद॒ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिषादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेद॒
सर्वमिति ॥

"Verily that Immensity *extends* from below, it *extends* from above, it *extends* from behind, it *extends* from before, it *extends* from the south, it *extends* from the north—of a truth it is all this." Next it is egoistically defined: "Verily I *extend* from below, I *extend* from above, I *extend* from behind, I *extend* from before,

¹ Lit., unlike can abide in unlike.

I extend from the south, I extend from the north—of a truth I am all this."

2. अथात् आत्मादेशं एवात्मैवाधस्तादात्मोपगिष्ठादात्मा पश्चादात्मा
पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदः सर्वमिति स वा
एष एवं पश्यन्नेवं मन्वान् एवं विजानन्नात्मरतिरात्मक्रीड
आत्ममिथुन आत्मानन्दः स स्वराङ् भवति तस्य सर्वेषु लोकेषु
कामचारो भवति । अथ येऽन्यथातो विदुरन्यराजानस्ते
क्षण्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥

Next it is psychically defined : "Verily the Soul extends from below, the Soul extends from above, the Soul extends from behind, the Soul extends from before, the Soul extends from the south, the Soul extends from the north—of a truth the Soul is all this. He, who is aware of this, seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) one whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul. (In after-life) he becomes self-resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Those who believe otherwise, having others for their masters, go to perishable regions. For them nothing is accomplished in any of the regions of the universe.

SECTION XXVI

1. तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज

आत्मत भाप आत्मत अविर्भावितिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतक्षितमात्मतः संकल्प
आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः
कर्मण्यात्मत पदेद् सर्वमिति ॥

" For him who thus seeth, thus believeth, and thus knoweth, the vital airs proceed from the Soul ; desire proceeds from the Soul ; memory proceeds from the Soul ; space proceeds from the Soul , heat proceeds from the Soul ; water proceeds from the Soul ; birth and death proceed from the Soul ; aliment proceeds from the Soul ; power proceeds from the Soul ; knowledge proceeds from the Soul ; reflection proceeds from the Soul ; sensitivity proceeds from the Soul ; will proceeds from the Soul ; the mind proceeds from the Soul ; speech proceeds from the Soul ; names proceed from the Soul ; mantras proceed from the Soul ; sacrifices proceed from the Soul—verily all these proceed from the Soul.

2. तदेष स्तोऽन पश्यो मृत्युं पश्यति न रोगं नोत दुःखताऽसर्वैः
पश्यः पश्यति सर्वमास्रोति सर्वश इति स एकधा भवति क्रिधा
भवति पश्यधा सप्तधा नवधा चैव पुनर्थैकादशा स्मृतः शतं च
दश चैकक्ष सहस्राणि च विश्वतिराहारशुद्धौ सत्यशुद्धिः
सत्यशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वप्रन्थीनां विप्रमोक्षस्तस्मै
मृदितक्षयाय तपसस्पारं दर्शयति भगवान् सनत्कुमारस्तः
स्फल्लद इत्याचक्षते तः स्फल्लद इत्याचक्षते ॥

" Thereof is the verse 'that man who knoweth this' ¹ confronts not death nor disease, nor doth he meet

¹ Lit., observer.

with pain and suffering. He observes every thing, and attains every thing in every way'. He is one (before creation), he becomes trifid, he becomes pentafid, he becomes septafid, he becomes monafid ; he becomes divided into eleven—into a hundred parts ; he becomes ten and one ; he becomes a thousand ; he becomes twenty.¹ By the purity of his aliment he becomes purified in his nature ; by the purification of his nature he verily gets memory ; and by the attainment of memory all the attachments of his body are severed." Thus unto him whose passions were overcome did Lord Sanatkumāra, explain what is beyond darkness. Hence is this (portion of the Upaniṣad) called his section—hence is it called his section.

The commentator explains the object of these numerals to be to indicate the susceptibility of the Soul to assume innumerable forms.

EIGHTH CHAPTER

SECTION I

हरि: ॐ

१. अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेशम् दहरोऽस्मिन्नताका-
शस्तस्मिन्यदन्तस्तदन्वेष्यं तद्वाय विजिज्ञासितश्चमिति ॥

Hari, Om ! Now, within this habitation of Brahman (the human body *Brahmapura*) there is a small lotus-like chamber, and within it a minute vacuity (*antarākāsa*¹). That which is within the vacuity is worthy of search ; that, verily, should be inquired after.

Although it has been shewn in the sixth and seventh chapters that Brahman is independent of all distinctions of quarters, space and time, that it is "truth (sat) alone without a second," and that it is indicated by the phrase, "The soul is all this"; yet for the edification of men of weak minds, whose understandings cannot easily contemplate an object having no distinctions of quarters, space and the like, and yet who cannot obtain their salvation without making that Brahman the object of their adoration (प्रभार्थितम्), a spot in the lotus-like heart is to be pointed out.

¹i.e., Brahman called *ākāya* or space. It is said elsewhere "his name is *akasa*, etc." The word is intended to imply that he is, like space, incorporeal and all-pervading.

Besides, although the Soul is without qualities and can be indicated by the single epithet "truth only," yet for the good of men of weak minds, who cannot comprehend other than human qualities, the Brahman is to be described as possessed of truth, desire, and the like qualities. Further, although the knowers of Brahman generally abstract themselves from women and such other objects, yet as the desire for worldly enjoyments, cherished by the indulgence of many transmigrations, is not to be easily subdued, the particular practices of Brahmacharya, etc., are to be inculcated.

Again, although to the believer in the unity of the Soul, there can be no such distinctions as those of the goer, going and the place to go, for from those distinctions of ignorance, proceed the ideas of origin, existence, and end; and all such accidents subside in his own self, like the lightning in the sky, the wind (*in space*) and heat in the burnt fuel, yet for those whose intellect is affected by the ideas of goer, going, etc., and, who adore the Brahman possessed of qualities and represented by a spot in the heart, a translation through the meridional artery (*bazilar artery?*) is to be pointed out in this chapter.

2. तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेशम् दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

Were (his pupils) to ask him (who makes the preceding remark), "Since within this habitation of Brahman, there is a lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

3. स ब्रूयाद्यावान्वा अयमाकाशस्तावनेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्रिश्व वायुश्व सूर्याचन्द्रमसाद्युभौ विद्युत्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥

He would say, "Verily as *extensive* is space, so is the vacuity within the heart. Both the earth and the heaven exist within it. Both Agni, and Vayu, both the sun and the moon, as also lightning and the stars, and whatever else exist in this (universe) as well as what do not—all exist within this vacuity."

4. तं चेद्बूयुस्मित्येदिदं ब्रह्मपुरे सर्वतस्माहित्य सर्वाणि च भूतानि
सर्वे च कामा यदेनज्ञरामासोति प्रश्नैः सते या किं ततोऽति-
शिष्यत इति ॥

Were (his pupils) to ask him (who thus respond), "If within this habitation of Brahman are lodged all these objects, all these created objects and all these human desires, when (the body) wasteth and dies, which for certain it does, what remains behind?"

5. स ब्रूयान्नास्य जर्येतज्जीर्यति न यधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरम-
स्मिन्कामाः समाहिता एवा आत्मापहतपाप्मा विजरो विमृत्यु-
र्विशोको विजिघत्सोऽपिगासः सत्यकामः सन्यसंकल्पो यथा ऐवेह
प्रजा अन्याविशन्ति यथानुशासनं यं यमन्तसभिकामा भवन्ति यं
जनपदं यं क्षेत्रभागं तं तमेवोपज्ञायन्ति ॥

He says, "The diseases of the body can never reduce it to decrepitude nor the slaughter of the body effect its destruction. This habitation of Brahman is verily and everlasting truth. In it dwell all human desires. It is the Soul, it is far from all vice, it is not subject to death; it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is

its wish; and truth is its resolve. As (evanescently) pass away the rewards of the subjects who become obedient to what is ordained (by kings) and obtain according to their wish—this or this—a province or a field—

6. तद्यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते
तद्य इहात्मानमननुविद्य ब्रजन्त्येताऽश्च सत्यान् कामाऽस्तेषाऽ
सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्ये-
ताऽश्च सत्यान् कामाऽस्तेषाऽसर्वेषु लोकेषु कामचारो भवति ॥

"As this region, obtained through works, runs to waste (or passes away) and that region, which may be obtained through virtue, passes away,—so do they who live without knowing the Soul. For them all these truthful desires become unfruitful in every region. For them who live with a knowledge of the Soul all truthful desires become fruitful in all regions.

SECTION II

1. स यदि पितॄलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति
तेन पितॄलोकेन संपन्नो महीयते ॥

"Should he desire the region of Pitṛ,¹ he attains it with glory, for verily the moment he wishes it, the Pitṛs receive him with welcome.

¹ Father.

2. अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति
तेन मातृलोकेन संपन्नो महीयते ॥

"Next, should he desire the region of Matr,¹ he attains it with glory, for verily the moment he wishes it, the Matrs receive him with welcome.

3. अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति
तेन भ्रातृन्दोकेन संपन्नो महीयते ॥

"Next, should he desire the region of Bhratṛ,² he attains it with glory, for verily the moment he wishes it, the Bhratṛs receive him with welcome

4. अथ यदि स्वसूलोककामो भवति संकल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसूलोकेन संपन्नो महीयते ॥

"Next, should he desire the region of Svaś,³ he attains it with glory, for verily the moment he wishes it, the Svaśas receive him with welcome.

5. अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति
तेन सखिलोकेन संपन्नो महीयते ॥

"Next, should he desire the region of Sakha,⁴ he attains it with glory, for verily the moment he wishes it, the Sakhas receive him with welcome.

6. अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये
समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥

¹ Mother.

² Brother.

³ Sister.

⁴ Friends.

“ Next, should he desire the region of Gandhamālya,¹ he attains it with glory, for verily the moment he wishes it, the Gandhamālyas receive him with welcome.

7. अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्ते-
नान्नपानलोकेन संपन्नो महीयते ॥

“ Next, should he desire the region of Annapāna,² he attains it with glory, for verily the moment he wishes it, the Annapānas receive him with welcome.

8. अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादिते
समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो महीयते ॥

“ Next, should he desire the region of Gītavāditra,³ he attains it with glory, for verily the moment he wishes it, the Gītavāditras receive him with welcome.

9. अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति
तेन स्त्रीलोकेन संपन्नो महीयते ॥

“ Next, should he desire the region of Strī,⁴ he attains it with glory, for verily the moment he wishes it, the Strīs receive him with welcome.

10. यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव
समुत्तिष्ठति तेन संपन्नो महीयते ॥

¹ Essence and garland.

² Food and drink.

³ Song and music.

⁴ Women.

"Whatever country he desires, whatever he desires, he attains it with glory, for verily the moment he wishes it it abideth for him.

SECTION III

1. त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सतामनृतमपिधानं
यो यो वस्येतः प्रेति न लक्ष्मि दर्शनाय उभते ॥

"They, the truthful desires, are enveloped in untruth. Of those truthful objects there is a false covering. He who is translated from this (world) to that, is never again beheld in this world.

2. अथ ये चास्येह जीवा ये च प्रेता यज्ञान्यदिक्षुज उभते सर्वं तद्य
गत्वा विन्दतेऽत्र वास्यैते सत्याः कामा अनृतापिधानास्तयथा
हिरण्यनिर्धि निहेतमसेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमे-
वेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन
हि प्रत्यूदाः ॥

"Whatever man desires and gets not, whether it be, such (of his relatives, and friends,) as are alive, or such as are dead, or whatever else it be (be it food, raiment or drink); all those might be obtained within this (vacuity in the heart); therein dwell those truthful desires, which have untruth for their envelope. As those who are ignorant of the nature of (mineral) beds might pass repeatedly over an undiscovered mine of gold and find it not, so do mankind daily retire to this vacuity

(in their sleep) and yet being misled by untruth they find not this Brahmaloka.

3. स वा एष आत्मा हृदि तस्येतदेव निरुक्तं हृदयमिति तस्माद्वृदयमह-
रहर्वा एवंवित्स्वर्गं लोकमेति ॥

“Verily that Soul (*atma*) abideth in the heart ! Of a truth its epithet is *hṛdyayam*.¹ Therefore he who knows it daily retires to the region of svarga (heaven) in his heart.

4. अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन
रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतद्मृतमभ्यमेतद्व्याप्तेति
तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

“He who has confidence in this, rising from this body and attaining a noble body of light, abides in his own form. This is the (description of the) Soul.” He (the narrator in reply to his pupils) continued : “That Soul is deathless ; it is devoid of fear ; it is Brahman. Of this Brahman the (proper) name is *satya* (truth).

5. तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तद्मृतमय यत्ति
तन्मत्यमय यद्यं तेनोभे यच्छति यदनेनाभे यच्छति तस्माद्यमह-
रहर्वा एवंवित्स्वर्गं लोकमेति ॥

Verily (that Brahman is indicated by) these three syllables सतीय *Satiya*. Thereof the syllable *s* implies immortality ; the syllable *t* ती earthliness, and the syllable *y* य is a particle which joins the other two, and

¹ Lit., “this is the heart”.

since it joins the two it means restraint of passions
He who knows this attains the region of Svarga."

SECTION IV

1. अथ ए आत्मा स सेतुमिकृतिरेण लोकानामसंभेदाय नीतः सेतुमहोरात्रे
• तरतो न जरा न मृत्युन् शोको न मुहृतं न दुःखलः सर्वे पाप्या-
नोज्ञो निरात्मनेऽपहतपाप्या द्वेषं ब्रह्मलोकः ॥

Now, that which is the Soul (Atma) is a bridge; it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day nor by night, nor by disease, nor by death, nor grief, nor virtue, nor vice. All defects depart herefrom. This region of Brahman is devoid of vice.

2. तस्मादा एतैः सेतुं तीर्त्याऽन्यः सञ्जनन्यो भवति विदः सञ्जविदो
भवत्युपतापी सञ्जनुपतापी भवति तस्मादा एतैः सेतुं तीर्त्यापि
नक्तमहोरात्रिनिश्चयने सकृदिभातो लोकेषं ब्रह्मलोकः ॥

Crossing this bridge the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing this bridge nights become days. For certainly ever-resplendent is the region of Brahman.

3. तथ एवेतं ब्रह्मलोकं बद्यचेष्टणानुकिन्दन्ति तेषामेष्टप ब्रह्मयोक्त्स्तेषाः
सर्वंगु लोकेषु कामचारां भवति ॥

For him verily exists this Brahma-loka, who can attain it through Brahmacarya. His desires are satisfied in every region.

SECTION V

1. अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्वस्त्रचर्येण ह्येव यो ज्ञाता तं
विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्वस्त्रचर्येण ह्येवेष्टात्मान-
मनुविन्दते ॥

Now, that which is called *Yajña*¹ is Brahmacarya. The man who acquires 'a knowledge of the Brahma-loka' through Brahmacarya, attains the region of Brahma. That which is called *Iṣṭa*² is Brahmacarya. Through Brahmacarya is that Soul attained which is *Iṣṭa*.

2. अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्वस्त्रचर्येण ह्येव सत
आत्मनस्त्राणं विन्दते ऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्वस्त्र-
चर्येण ह्येवात्मानमनुविद्य मनुते ॥

Now that which is called *Satrāyana*³ is Brahmacarya. By Brahmacarya doth one serve his own self (Ātmā). That which is called *Mauna* is Brahmacarya. Through Brahmacarya is that Soul known and meditated upon.

¹ *Yajna*, the offering of burnt sacrifice.

² *Iṣṭa*, adoration.

³ *Satrāyana*, feeding hermits and the poor.

3. अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेव तात्मा न नश्यति
 यं ब्रह्मचर्यं। नुविन्दते य यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव
 तत्तदग्रथं ह वै प्रधार्णयो ब्रह्मांके तृतीयस्थामितो दिवि तदेवं-
 मदीयः सास्तदशत्यः सोमसयनस्तटपृष्ठिता पूर्ववागः प्रसुवि-
 मितः हिरण्मयम् ॥

Now that which is called *Antsakayanam* (fasting) is Brahmacharya. That soul is not destroyed which is known through Brahmacharya. That which is called *Araṇyāyana*¹ is Brahmacharya. *Ara* means an "ocean" and *ṇya* means an ocean; and these two oceans abide in the region of Brahman. In that third heaven from this there are a delightful tank full of gruel, are an *asvattha* tree from which exudes nectar, and a place of gold built by Brahman and named *Aparajita*². They belong to Brahman.

4. तथ एवतावरं च एवं चार्णयो ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति
 तेषामेवैष ब्रह्मलोकस्तेषाः सर्वं लोकेषु कामचारो भवति ॥

For them is reserved this region of Brahman who know through Brahmacharya the two oceans *ara* and *ṇya*. Their desires are accomplished in all regions.

¹ *Araṇyāyana*, dwelling in forests for religious purposes.

² That which cannot be attained except through Brahmacharya.

SECTION VI

1. अथ या एता हृदयस्य नाड्यत्ताः पिङ्गलस्याणि मन्त्रस्तिष्ठन्ति शुक्रस्य
नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्र
एष नील एष पीत एष लोहितः ॥

Now, the arteries of the heart exist steeped in a brown ethereal fluid,—yea in a white, a blue, a yellow, a red ethereal fluid. Verily the Sun exists as brown, as white, as blue, as yellow, as red.

2. तद्यथा महापथ आततं उभौ ग्रामौ गच्छतीमं चासुं चैवमेवैता
आदित्यस्य रशमयः उभौ लोकौ गच्छन्तीमं चासुं चासुष्मा-
दादित्यात्प्रतायन्ते ता आसु नाडीषु सृष्टा आभ्यो नाडीभ्यः
प्रतायन्ते तेऽसुष्मित्रादित्ये सृष्टाः ॥

As a main road with a village at each end, meets both this and that,¹ so do the rays of the sun meet both this region and that. From that sun they spread. They enter these arteries. Thence they spread. They enter the sun.

3. तद्यत्रैतत्सुसः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु
सृष्टो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो
भवति ॥

When man is so asleep that all his faculties are devoid of action and his feelings are at rest, he dreams not. Then is he abiding in these arteries. Then can no sin fasten on him. Then is he resplendent in light.

¹ i.e., both the near and the off village.

४. अथ दीप्तदर्शिनामेऽस्मीं वाचि वक्षते यावत्ता अवृत्तिं तमि
तो वाचामि वाचिं य लाभेत्याद्युपास्यतामेऽस्मीं वाचि
वाचामामि ॥

Now, when he is diseased and about to die, those around him enquire, "Do you recognise me? do you recognise me?" He recognises them as long as he does not depart from his body.

५. अथ विज्ञेयतामित्युत्तरादेव इति विज्ञेयतामित्युत्तरादेव
स्मीं वा दीप्ता क्षमीं य लाभेत्याद्युपास्यतामेऽस्मीं
वाचामेऽस्मीं वाचामेऽस्मीं वाचामेऽस्मीं वाचामेऽस्मीं वाचामेऽस्मीं ॥

When he quits his body he rises upwards with the aid of the rays aforesaid, resounding *Om*. When his mind ceases to act he attains the sun. That is the way to the region above. It is open to the learned, but closed to the ignorant.

६. तदेष थोपः । एते विद्या य ददेत्य वाचस्पाता द्युमिनिः-
नृता । विद्युत्याद्युपास्यते विद्युत्याद्युपास्यते उत्तरां
पात्युत्तरां पात्युत्तरां पात्युत्तरां ॥

Thereof is the verse: "There are a hundred and one¹ arteries issuing from the heart; one of them penetrates the crown of the head. The man, who departs this life through that artery, secures immortality². The rest of the arteries lead to various transitions,—they lead to various transitions."

¹ In order to imply others, the commentator qualifies the number by adding that they are the principal arteries.

² अप्रमर्त्त. The state of deathlessness.

SECTION VII

1. य आत्माप्रहतप्राप्मा विजरो विमुत्युर्विश्वोऽपिप्राप्तः
सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स
सर्वांश्च लोकानामोति सर्वांश्च कामान्यस्तमानमनुविद्य
विजानातीति ह प्रजापतिरुचाच ॥

“He who is the Soul, who is bereft of sin,—He, who is not subject to decay, death or repining,—He, who eats not, nor feels the sensation of thirst,—He who is all truthful in his wishes and his resolves,—even He should be sought for and enquired after. He attains all his wishes, he attains all the regions, who, having enquired, knoweth the Soul.” Of a truth, thus said Prajāpati.

2. तद्वोभये देवासुरा अनुबुद्धिरे ते होचुर्हन्त तमात्मानमन्विच्छामो
यमात्मानमन्विष्य सर्वांश्च लोकानामोति सर्वांश्च कामानि-
तीन्द्रो हैव देवानामभिप्रव्राज विरोचनोऽसुराणां तौ हासं-
विदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥

Verily, thus knew the Devas and Asuras. They said, “We shall enquire after that Soul by knowing which all regions as well as all desires may be attained.” Then did Indra, among the Devas, and Virocana among the Asuras, proceed forth, without communicating with each other.¹ Sacrificial fuel in hand ² both repaired to Prajāpati.

¹ From a feeling of envy.

² Alluding to the custom of Brahmacarya which requires that men should, when going to their tutors, carry some such fuel as are meet for fire sacrifice.

3. तौ ह द्वात्रिःशतं वर्षाणि ब्रह्मचर्यमूष्टुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्यं आत्मापहतप्रभा विजरो विमूल्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्यत्र्यः स विजिङ्गासितव्यः स सर्वात्मथं लोकानामोति सर्वात्मथं कामान्यस्तमानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥

They lived as Brahmacharis for the period of 32 years. Unto them said Prajapati, "With what intent do you abide here?" They replied, "The learned believe it to be your lordship's saying, 'that the Soul which is without sin, which is not subject to decay, death or repining; which eats not, nor feels the sensation of thirst; and whose wishes and resolves are all-truthful—even such a Soul should be sought for and enquired after; and that he attains all the regions and all his wishes who, having enquired, knoweth that Soul.' Wishing to know that we abide here."

4. तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्व्येत्यथ योऽयं भगवोऽस्मु परिख्यायते यथायमादर्शं कर्तम एष इत्येष उ एवैषु सर्वेष्वंतेषु परिख्यायत इति होवाच ॥

Unto them said Prajapati, "The being that you perceive within the eye¹ is that Soul"; and added "it is Brahman, the deathless and fearless." [The pupils

¹ Lit., the male *puruṣa*. That which the Yogis perceive with their closed eyes and undisturbed and contented mind; adds the commentator.

taking him literally and believing the Brahman to be a mere shadow, enquired] : " Which is it, revered Sir, that you allude to, the shadow that is seen in water, or that which is perceived in a mirror ? " Prajāpati returned, " Of a certain it is perceived in both ".

SECTION VIII

1. उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीयस्तन्मे प्रबूतमिति
तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथेति
तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलोमम्य
आनखेभ्यः प्रतिरूपमिति ॥

(Prajāpati said), " Go and view yourselves in that panful of water, and should you fail to know the Soul, enquire of me." They beheld themselves in a panful of water. Unto them said Prajāpati, " What do ye behold ? " They replied, " We behold *ourselves* in this, Sir, pictures of ourselves to the very hair and nails.

2. तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ
भूत्वोदशरावेऽवेक्षेयामिति तौ ह साध्वलंकृतौ सुवसनौ
परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं
पश्यथेति ॥

Unto them said Prajāpati, " Go, and having cleaned your persons and adorned yourselves with costly ornaments and rich clothing, behold yourselves in that panful of water. They, having cleansed their persons

and put on costly ornaments and rich clothing, beheld themselves in a pailful of water. Of them enquired Prajapati, "What do you perceive?"

3. तो हांचगुरुर्येदगाया॒ भगवः साध्यतंशुलो॑ मुवसनौ॒ परिशुलो॑ च
एवमेवेमो॑ भगवः साध्यतंशुलो॑ मुवसनौ॒ परिशुलावित्येष
आत्मेनि॑ हांचगीतदमृतमभद्रेतद्ब्रह्मेति॑ तो ह॑ शान्तदद्यो॑
प्राप्तत्वः ॥

They two replied : "Sir, as we are well adorned, well-dressed and cleanly, so do we behold ourselves in this, well-adorned, well-dressed and cleanly." He said, "That is Brahman, the deathless, and fearless." They two went away satisfied.

4. तो हांचीश्य प्रजापतिस्याचातुष्टुभ्यात्मानमनुयिष्य व्रजतो॑ पतर
एतदुपनिषदो॑ भवित्वन्ति॑ देवा यासुगा॑ या॑ ते॑ परामविष्यन्तांति॑
स॑ ह॑ शान्तदद्य॑ एव॑ विरोचनोऽसुराध्यगाम॑ तेष्यो॑ देवासुपनिषदं॑
प्रोवाचात्मेह॑ महत्य॑ आत्मा॑ परिचर्य॑ आत्मानमेवेह॑ महत्यन्ना-॑
त्मानं॑ परिचाक्रमो॑ लोकाववाप्नोतीम॑ चामुं॑ चेति॑ ॥

Prajapati, observing them, said, "Since these two are going away without attaining or knowing the Truth, this instruction will be for the defeat of the Devas and Asuras." He, Virocana, with a feeling of satisfaction, repaired to the Asuras, and unto them imparted this instruction : "Self alone is adorable; in this (world) self alone should be served; by adoring and serving one's self both this and the other world may be attained."

५. तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरो बतेत्यसुराणां है-
षोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकरणेति सं
स्कुर्वन्त्येतेन ह्यमुं लोकं जेऽग्न्यन्तो मन्यन्ते ॥

Therefore thenceforward the Asuras give no alms, have no faith in good works, and officiate at no sacrifice ; hence are they called Asuras. This is their Upaniṣad (canon). Their dead are besmeared with aromatics and adorned with ornaments and costly raiments, and they think that thereby they will overcome this region and that.

SECTION IX

१. अथ हेन्द्रोऽप्राप्यैव देवानेतद्युयं ददर्श यथैव खल्वयमस्मिन्नुगरे
साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिकृते
परिकृत एवमेवायमस्मिन्नन्देऽन्यो भवति स्त्रामे स्त्रामः
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र
भोग्यं पश्यामानि ॥

Now Indra, without going to the Devas, felt frightened, (saying,) " Verily, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when (the body) is well-dressed, and clean when the body is clean. Again it becomes blind when the body is blind, defective when the body is defective,¹ and mutilated when the body is mutilated. Further, on the destruction of the body it is destroyed. I can see no good in this."

¹ Lit., having a flow of humours from the eyes or nose.

२. स समित्याणिः पुरोपाप तद्द प्रजापतिस्थानं पथवन्यच्छान्तद्वयः
 प्राबाजीः सार्थं विरोचनेन किमिच्छन् पुनरागम इति स होवान्
 पर्येव एत्यवं भग्योऽस्मिन्द्वये सङ्खलंकृते साध्वलंकृतो
 भवति मुवसने मुवसनः परिकृते परिकृत एवमेवाप-
 मस्मन्नन्वेऽन्धो भवति स्त्रामे स्त्रामः परिकृष्णे परिकृष्णोऽस्वय-
 शारीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥

Therefore, with sacrificial fuel in hand he returned. Unto him said 'Prajapati,' " You went away with Virocana, perfectly satisfied. O Maghavan: what do you wish by returning back ?" He replied, " Since of a truth, O Lord, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when the body is well-dressed, and clean when the body is clean ; again it becomes blind when the body is blind, and defective when the body is defective and mutilated when the body is mutilated ; further, on the destruction of this body it is destroyed. I can see no good in this."

३. एवमेवप मवरन्निति होवाचेतं त्वेव ते भूयोऽनुव्याख्यास्यामि
 वसापगणि द्वात्रिशतं वर्षाणांति स हापगणि द्वात्रिशतं
 'र्पण्युवात् तस्मै होवाच ॥

" Even so it is, Maghavan," said (Prajapati) and continued, " I shall again explain it unto you. Do you abide here for another thirty-two years." He there dwelt for another thirty-two years. Unto him said (Prajapati).

SECTION X

1. य एष स्वमे महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ग्रहेति
स ह शान्तहृदयः प्रव्राज सहाप्राप्यैव देवानेतद्द्वयं ददर्श
तद्यथपीदंशरीरमन्धं भवत्यनन्धः स भवति यदि स्त्रामस्त्रामो
नैवैषोऽस्य दोषेण दुष्यति ॥

“ That which enjoys in a dream the feeling of being gratified by the attainment of a coveted object,¹ is the Soul ”: and continued, “ it is deathless and fearless ; it is Brahman.” Verily he (Indra) went away satisfied, but before he reached the Devas he felt frightened (saying), “ Verily, this feeler of dreams becomes not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated, it is not affected by the defects of the body ;

2. न वधेनास्य हन्यते नास्य स्त्राम्येण स्त्रामो ग्रन्ति त्वैवैतं विच्छा-
दयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहंमत्र भोग्यं पश्यामीति ॥

“ Nor destroyed by the destruction of the body, nor mutilated by its mutilation : it feels as if it is being destroyed, driven away, put to grief and to weeping. Verily, I can see no good in this.”

3. समित्पाणिः पुनरेयाय तः ह प्रजापतिरुवाच मववन्यच्छान्तहृदयः
प्राब्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यथपीदं भगवः
शरीरमन्धं भवत्यनन्धः स भवति यदि स्त्रामस्त्रामो नैवैषोऽस्य
दोषेण दुष्यति ॥

¹ Lit., lives subserved. महीयमानः चरति ; Lives feeling the enjoyment of the dream that he is being subserved by his wife, servants, etc. महीयमानः पूज्यमानः चरति सःप्रभोगान् अनुभवति ।

Therefore with sacrificial fuel in hand he returned. Unto him said Prajāpati, " You went away satisfied, O Maghavan. What do you wish in returning back ? " He replied, " Since it (the soul you have pointed out) becomes not blind when the body is deprived of its eyes, and remains un mutilated when the body is mutilated, it is not affected by the defects of the body :

4. न वधेनास्य हन्ते नाम्य स्त्राव्येन नामो गत्वा त्वर्यनं विच्छा-
टयन्तीयाप्रिश्वेतेव भवन्ति रोदितीय नाकमव भाव्यं पश्यामी-
त्पैवसेव्यं पश्यवक्षिति होयाचर्तं त्वेव ते भूयाऽनुयाल्यास्यामि
वसायगाणि द्वात्रिशतं वर्गांति स हापएगि द्वात्रिशतं
वर्गाण्युवाम तस्मै होयान् ॥

" Nor destroyed by the destruction of the body, nor mutilated by mutilation ;—since it feels as if it is being beaten, driven away, put to grief and to weeping. I see no good in it." " Even so it is, Maghavan," said (Prajāpati) and continued, " I shall again explain it unto you. Do you abide here for another thirty-two years." He dwelt there for another thirty-two years. Unto him said (Prajāpati) :

SECTION XI

1. तथैतत् सुतः समस्तः संप्रसन्नः स्वम् न विज्ञानात्पेप आत्मेति
होयाचैतदमृतमभयमेतद्भेति स ह शान्तददयः प्रयत्नाज स
हाप्राप्यैव देवानेतद्वयं ददर्श नाहं खल्ययमेवृ संप्रन्यात्मानं

जानाल्यमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो
भवति नाहमत्र भोग्यं पश्यामीति ॥

“That in which retiring, the sleeper is completely at rest and knows no dreaming, is the Soul,” and continued, “It is deathless, and fearless: It is Brahman.” Verily, he (Indra) went away satisfied, but before he reached the Devas he felt frightened (saying), “Verily, it then knows not itself that I am this; nor does it know these elements thus (*i.e.*, as they are); it seems to be altogether destroyed for the time. I can see no good in this.”

2. स समित्पाणिः पुनरेयायं तः ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः
प्राब्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं खल्वयं
भगव एव संप्रन्यात्मानं जानाल्यमहमस्मीति नो एवेमानि
भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥

Therefore with sacrificial fire in hand he returned. Unto him said Prajāpati, “You went away satisfied, O Maghavan, what do you wish in returning back?” He replied, “It (the soul you have pointed out,) knows not its own self that I am this nor does it know these elements thus (*i.e.*, as they are); it seems altogether destroyed for the time. I can see no good in this.”

3. एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो
एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च
वर्षाण्युवास तान्येकशतः संपेदुरेतत्त्वदाहुरेकशतः ह वै वर्षाणि
मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥

"Even so it is," replied Prajapati (and continued): "I shall again explain unto you this Soul, but nothing beside it. Do you abide here for five years more." He dwelt there for five years more; he completed a hundred and one years. Therefore do good people say, Maghavan dwelt with Prajapati for a hundred and one years as a Brahmacharin. Prajapati said unto him:

SECTION XII

1. द्वारान्तरे या इदं शरीरम् पूरुषा वाचस्पत्न्याशिष्टा-
क्षेत्रोऽपि त्वम् न इष्टाः प्रियविषयाः न न इष्टाः प्राय-
मनः प्रियविषयोऽपि विषयाः पात् मन्त्रं न प्रियविष-
यसृष्टाः ॥

"Of a truth this body is mortal, O Maghavan! It is subject to death. Yet is it a resting-place of the immortal and unembodied Soul. When thus embodied, it is verily subject to desirable and repulsive objects. To the embodied there is no release from susceptibility to desirable and repulsive objects. Verily the unembodied never comes in contact with desirable and repulsive objects.

2. अशास्त्रे वायुम् विशुद्धत्वादित्याग्नीरापेतानि तद्यजेनान्यषुप्लादा-
काशात्मसुल्यापं परं ज्योतिष्ठामप्य ल्पेत् स्त्रेन स्तुतेणाभि-
निष्पदन्ते ॥

"Uneembodied are the wind and the clouds, the lightning and the thunder. They are all without body. Issuing forth from yonder sky by the attainment of the great (solar) heat, they assume their respective forms.

3. एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन
रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्खन्की-
डन्नममाणः स्त्रीभिर्वा यानेवा ज्ञातभिर्वा नोपजनः स्मरन्निदद्-
शारीरः स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिन्दरीरे
प्राणो युक्तः ॥

"Even like unto them, man, issuing ¹ forth from his body by the attainment of the Great Light, assumes his own genuine form. He is (then) the best of men. He then lords it with eating and playing, and enjoying with woman, or equipages, or relatives, without thinking of the body. Even as cattle are attached to an equipage, so is the Soul (Prāṇā) attached to the body.

4. अथ यत्रैतदाकाशमनुविष्टणं चक्षुः स चाक्षुषः पुरुषो दर्शनाय
चक्षुरथ यो वेदेदं जिग्नाणीति स आत्मा गन्धाय ग्राणमथ यो
वेदेदमभिव्याहाराणीति स आत्माभिव्याहाराय वागथ यो
वेदेदशृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥

"Now, within those spaces (Ākāśa orbits) are the eyes, and the eyes are intended for the observation of

¹ The issue here is metaphorical. It implies that the intelligent comes to a consciousness of his soul being distinct from his body, and in no way dependent upon it, and thus knowing it not to be his self he enjoys the pleasures of his world without thinking of the body, i.e., without feeling attached to it. Nor are such pleasures prejudicial to his intelligence inasmuch as he is conscious of their true nature.

the Being who dwells within the eyes. He who willeth 'I shall smell' is the Soul (Ātma,) wishing to inhale odours. Now, he who willeth 'I shall speak' is the Soul, wishing to articulate speech. Now, he who willeth 'I shall hear' is the Soul, wishing to hear sounds.

5. अय यो वेदेदं मन्यान्नोति स आत्मा मनोऽस्य देवं चक्षुः स वा
एष एतेन देवेन चक्षुगा मनसतान् कामान् पश्यन् रमते ॥

"Now, he who willeth 'I shall think' is the Soul thereof. The mind is the celestial eye, observing all objects of desire. By the aid of the mental celestial eye the Soul enjoys them all.

6. य एते ब्रह्माणोके तं वा एतं देवा आत्मानमुशासते तस्मात्तेषां सर्वे
च लोका आत्माः सर्वे च कामाः स सर्वात्मध लोकानामोति
सर्वात्मध कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरु-
वाच प्रजापतिरुवाच ॥

"Now, because the Devas adored that Soul in the region of Brahman, therefore they obtained all regions, and all their desires were fulfilled. He attains all regions and obtains all his desires, who, having duly enquired, knows the Soul." Thus said Prajāpati, verily thus said Prajāpati.

SECTION XIII

इयामाच्छुब्लं प्रपद्ये शत्रलाच्छुशामं प्रपद्येऽस्य इव गोमाणि विघूय
पापं चन्द्र इव राहोमुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा
ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥

"From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Rāhu, I shall purify my body, and, becoming free (by the aid of dhyāna), attain, verily, attain—the uncreate Brahmaloka."¹

SECTION XIV

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्वस्तु तदमृतः
स आत्मा प्रजापतेः सभां वेशं प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राजां यशो विशां यशोऽहमनुप्रापत्स स हाहं
यशासां यशः श्वेतमद्त्कमद्त्कश्वेतं लिन्दुमाभिगां लिन्दु-
माभिगाम् ॥

"Verily that which is known as Akāsa² is made of name and form. That which is beyond the two (name and form) is Brahman ; It is immortal : It is the universal Soul. I shall attain the audience chamber of Prajāpati. I shall attain the glory of Brāhmaṇa. I shall attain the glory of kings (Kṣatriyas), I shall attain the glory of Vais'yas ; I desire all glory ; I desire the glory of the glorious ; I shall not enter again ; no,

¹ The commentator explains that *s'yama* blackness means the all-pervading Brahman, by acquiring a knowledge of which through dhyāna, we attain the region of Brahman (*s'abala*) and there we attain the nature of Brahman ब्रह्ममात्रं.

² Lit., space, but intended here to mean the Universal Soul which, like space, is illimitable and undefinable.

I shall not enter the white toothless all-devouring slippery abode."²

SECTION XV

१. तदेतद्वा प्रजापतय उवाच प्रजापतिर्मने मनुः प्रजाभ्य
आचार्यकुलदेवदक्षीय यथानिभानं गुरुः कर्मातिशेषेणाभिसमाहृत्य
हुद्रम्बे शुचौ देशो स्वाध्यायकर्मीयानो भास्मिरान्विदधदात्मनि
सर्वेन्द्रियाणि संप्रतिष्ठायाहि॒ मन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स
खल्लैर्यं वर्तयन्यायशायुगं ब्रह्मांकमभिसंपदयते न च पुनरावर्तते
न च पुनरावर्तते ॥

Verily this was related by Brahma to Prajapati, by Prajapati to Manu, and by Manu to mankind. Having studied the Veda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country, reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloka. Thence he never returns, verily thence he never returns.

ॐ आप्याप्नतु ममाङ्गनि वाक्प्राणधक्षुः श्रोत्रमधो बलमिन्दिपाणि च
सर्वाणि सर्वं ब्रह्मीपनिषदं माहं ब्रह्म निराकुर्या मामा ब्रह्म निराकरोदनिराकरण-
मस्त्वनिराकरणं मेऽस्तु तदाभ्यनि निर्गते य उपनिषत्सु धर्मास्ते मयि सन्तु ते
मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

'The womb.



॥ कौरीतकिब्राह्मणोपनिषत् ॥

THE KAUSHITAKI-BRĀHMANĀ-
UPANIṢAD



SĀNKARĀNANDA'S INTRODUCTION

IT is well known that such actions as rubbing, etc., produce purity in substances like mirrors, etc., capable of reflecting light; and similarly the round of actions, commencing with the Agnihotra and ending with the Asvamedha, produces purity in the understanding capable as it is of reflecting the divine light;¹ it is also understood from a passage of the Sruti that sacrifice, charity and penance are the means of the desire to know. And again, since heaven, etc., which are the fruits of actions, are a kind of happiness, and this is a synonym for the serenity of the understanding, therefore even those persons who are devoted to ceremonial actions, allow that actions do produce purity in the understanding. Hence the Sruti, having declared the system of works at great length, now takes the occasion to declare the knowledge of Brahman. Here follows the Kauśitaki-Brahmaṇa-Upaniṣad in four chapters, commencing with words "Once on a time Citra, the

¹ Taijasa, the "brilliant" or "reflecting," is the Vedānta term for the understanding (*antahkarana*), as it is said to reflect the soul or caitanya, as the image of the Supreme. Thus Sāṅkaraçarya says—“मुमामात्रो दर्शने दृश्यमानो मुन्त्रात्पुरुषं वेन नैवास्ति वस्तु । चिदाभासके धीय जीवोऽपि तदृत स नित्योपलब्धिर्लग्नोऽहमात्मा ।”

son of Gāngya," and ending with "who knoweth thus". In the first chapter, it declares the knowledge of Brahman's couch, with the northern and southern paths; in the second the knowledge of prāṇa, and certain external and internal actions of him who knows it for the attainment of various blessings; and in the third and fourth the knowledge of soul. Although this latter portion commencing "Pratardana verily," ought properly to be read first, yet even the purified understanding, not knowing the true nature of Brahman, would feel fear before the unconditioned Brahman even though it really causes no fear, just as even a virtuous lad, whose father had left his home on a distant journey while he was yet unborn, might well be afraid at the first sight of him. Hence to remove his fear and to lead him to the northern path, the Sruti first describes the conditioned Brahman sitting in the world of Brahman like a king in this world. In the first chapter, therefore by the passage, "he comes to the couch of unmeasured splendour; this is Prāṇa," it is declared that Prāṇa is the couch of Brahman. At the mention thereof there arises in the hearers a desire to know,—is this Prāṇa only breath, or is it endowed with various supernatural powers? To satisfy this desire, the worship of Prāṇa is commenced in the second chapter; and afterwards, having thus made a good opportunity, the Sruti proceeds to declare the knowledge of Brahman. And since here, too, even the conditioned knowledge of Brahman was only attained from the mouth of the

teacher by such great saints, endued with humility, as Gautama, Svetaketu and others, hence the conditioned or the unconditioned knowledge of Brahman can be alone attained by modern students who are likewise endued with humility. With this object in view, the following narrative opens the Upaniṣad.

FIRST CHAPTER

ॐ वाङ्मे मनसीति शान्तिः ॥

1. चित्रो ह वै गाङ्गयनिर्विक्ष्यमण आरुणि वन्ने म ह पुत्रं श्वेतकेतुं प्रजिघाय याजयेति तं हाभ्यःगतं पप्रच्छ गौतमस्य पुत्रोऽसि संवृतं लोके यस्मिन्माधास्यस्यन्यतमो वाङ्मा तस्य मा लोके धास्यसीति स होवाच नाहमेतद्वेद हन्ताचार्यं पृच्छानीति स ह पितरमासाद्य् पप्रच्छेतीति माप्राक्षीत्कथं प्रतिब्रवाणीति स होवाचाहमप्येतन्न वेद सदस्येव वयं स्वाभ्यायमधीत्य हरामहे यन्नःपरे ददत्येह्युभौ गमिष्याव इति स ह समित्पाणिश्चित्रं गाङ्गायनिं प्रतिचक्रम उपायानीति तं होवाच ब्रह्मग्राह्यसि गौतम यो न मानमुपागा एहि त्वा ज्ञप्यिष्यामीति ॥

ONCE on a time Citra, the son of Gāngya, being about to offer a sacrifice, chose Ārunī¹ as his priest. He sent his son Svetaketu instead, "Go thou and offer the sacrifice". When he came, Citra asked him, "Thou art the son of Gautama,—is there any secret place in the world where thou canst set me, or is there one of two roads,² which leads to a world where thou canst set

¹ Scil. Uddalaka, the son of Arūpa, Cf. Brhadāraṇyaka, VI, 2.

² For the two paths of fire and smoke which respectively lead by the day, the bright fortnight, etc., or the night, the dark fortnight, etc., to the world of Brahmi, or that of the forefathers, see Brhadāraṇya, VI, 2; the other recension (referred to in the Commen-

me?" "He answered I know it not; well, let me ask my father." He went to his father and asked him, "thus and thus did he ask me,—how should I make reply?" He answered, "I also know it not. We will go to his house and read the Veda there and gain this knowledge from him; since others give to us (he too will not deny us). Come, we will both set out" So he went, as a pupil, with fuel in his hand, to Citra, the son of Gaṅgya, saying, "Let me come into thy presence." He answered, "Oh Gautama, thou art worthy to receive divine wisdom in that thou hast not been too proud,—come, I will make thee to know all."

2. स होगच ये वै के चास्माद्गोरुत्परगन्ति चन्द्रममेव ते सर्वे
गच्छन्ति तेषां प्राणीः पूर्णपश्च प्राप्यायते तानपरप्रस्त्रे ग प्रजनय-
त्येतदै सर्वस्य लोकस्य द्वारं पणन्दमास्तं यः प्रस्याह तमिति-
सृजतेऽप्य यो न प्रस्याह तमिह शृण्यभूत्वा वर्णति स इह कीटो
वा पतञ्जो वा मर्यादा वा शकुनिर्वा लिहो वा वराहो वा
परश्चान् वा शारद्यो वा उल्लो वान्यो वा तेऽु तेऽु स्थानेऽु
प्रस्याजायते पश्चाकम् पश्चायितं तमागतं वृच्छ्रिति कोऽसीति तं
प्रतिबूयद्विचक्षणादृतयो रेत आमृतं पश्चदशात्प्रसूतात्प्रस्त्राय-
तस्तन्मा पुंसि कर्तर्यर्थाद्यं पुंसा कर्त्रा मानवि मा निपित्ति स जाय
उपजायमानो द्वादशत्रयोदशोपमासो द्वादशत्रयोदशेन पित्रं सं तदि-
देऽहं प्रतिद्विदेऽहं तन्म कर्तव्योऽमृत्यव आमरणं तेन सत्येन
तेन तप्यमा कनुराम्यातेयोऽस्मि कांडसि त्वमस्मीति तमतिसृजते ॥

tary) has "Oh son of Gautama, is there any secret place in the world where thou canst set me unconnected, having fixed me there (as wood united by glue); or is there some other place where thou canst set me?"

He said¹ " All who depart from this world, go to the moon. In the bright fortnight the moon is gladdened by their spirits ; but in the dark fortnight it sends them forth into new births.² Verily the moon is the door of Svarga. Him who rejects it, it sends on beyond ;³ but whoso rejects it not, him it rains down upon this world ; and here is he born either as a worm or a grass-hopper or a fish or a bird or a lion or a boar or a serpent or a tiger or a man or some other creature, according to his deeds and his knowlege. Him, when he comes, the Guru asks, " Who art thou ? " Let him thus make answer " Seed was collected from the wise season-ordinating moon,⁴ the ruler of the bright and dark fortnights, the home of the ancestors, itself produced from the daily oblations⁵—that seed, even me, the deities placed in a man, by that man they placed it in a woman,—from her I was born, in mortal birth, of twelve months, of thirteen months, identical with the year,⁶—I was united to a father of twelve and thirteen months, to know the knowledge that is truth and to know the knowledge that is against the truth ; uphold, then, O gods, the due times of my life that I may win

¹ The *Śruti* first describes the unconcealed (*agupta*) home of those who know not Brahman.—

² The other recension has " it gladdens them not ".

³ This is the secret (*Samvṛta*) place, concerning which Citra had asked S'vetaketu.

⁴ The Brhadāraṇya, VI, 2, is a complete commentary on Śaṅkara's explanation of this passage.

⁵ Cf. Brhadāraṇya, VI, 2, 9, and Śaṅkarācarya's commentary.

⁶ By the year is here understood " life ".

immortality. By my words of truth, by my toils and sufferings, I am time, I am dependent on time." "Who art thou?" "I am thyself." Then he lets him proceed beyond.¹

3. स एतं देवयानं पन्द्र्यानमापयामित्रोऽप्यागच्छति स वायुलोकं स
वरुणलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकं तस्य ह
वा एतस्य लोकस्यारो हरो मुहूर्ता पेण्ठिहा विजग नदील्पो
शृङ्खः सालज्यं संस्थानमरगमितमायतनमिन्द्रवजापती द्वारगोपी
विशुष्मितं विचक्षग्नासंयमितोजाः पर्यङ्कः प्रिया च मानसी
प्रतिष्ठपा च चाक्षुयो पुण्याण्यादयावयतो वै च जगान्यम्बा-
धाम्बापत्रीश्वराप्सरमोऽम्ब्रया नयस्तमित्यविदा गच्छति तं ब्रह्मा-
हाभिग्रावत् मम यशसा प्रियं वायं नरो प्राप्नन् वायं जायि-
प्तताति ॥

He² having reached the divine road, goes to the world of Agni, thence to the world of Vāyu, thence to the world of Varuṇa, thence to the world of Indra, thence to the world of Prajāpati,³ thence to the world of Brahmā.⁴ Verily in that world of Brahmā is the lake of enemies;⁵

¹ The guru sees that he is equally afraid of svarga and of hell, each involving only a new succession of births; and so causes him by his knowledge of Brahman to obtain final liberation.

² When the student dies, who knows the conditioned Brahman, his soul goes forth through the door of the coronal artery, by the light of the entrance of the heart. Cf. Bhāskarācārya, IV, 4, 2.

³ Virītī.

⁴ Hiraiyagarbha.

⁵ The lake that stops the entrance into the world of Brahmā, its depth equal to an hundred oceans, and its dark waters ever flowing,—named Ara as composed of the enemies (*ari*) desire, wrath, etc.—?

the sacrifice-destroying moments;¹ the Age-less river; the Ilya tree;² the Sālajya city;³ the impregnable Palace;⁴ Indra and Prajāpati⁵ the door-keepers; Brahmā's hall Vibhu;⁶ his throne Vicakṣanā;⁷ his couch of unmeasured splendour, and his wife (nature), the cause of the mind, and her reflection, the cause of the eye, who weave the worlds like flowers; and the Apsarasas the mothers of all,⁸ the undecaying;⁹ and the streams that roll on to the knowledge of Brahman.¹⁰ Onward the knower advances; Brahmā cries to his attendants, "run and meet him with the glory due to me; he has gained the age-less river, he shall never grow old."

¹ The moments, as producing desire, wrath, etc., destroy the sacrifice or proper adoration for the attainment of Brahman. Dr. Weber proposes to explain *yesti* as an irregular form for *yaṣti*, instead of adopting Āṅkara's forced derivation *yaisti*.

² In the Chāndogya-Up., we have similarly the *āra* and *nya* seas, the *airāmadiya* lake, and the nectar-dropping Pippala (*asvatthah somasavanah*). There is a doubt whether the word should be *ilya*, or *ilpa*, but I have chosen the former as the Taitinga clearly reads *y*.—Dr. Weber compares the Yggdrasil of the Edda, but in fact every mythology has its reminiscence of the "tree of life".

³ Āṅkara's interpretation is simply etymological—"a city on the river where along the bank are bowstrings, as large as a Śīla tree and a place abounding with water in various forms, rivers, lakes, wells, tanks, etc., and gardens inhabited by many heroes."

⁴ The Chānd.-Up. has "the impregnable city" (*aparājita pūr*).

⁵ Viyu and Akūsa.—⁴.

⁶ Scil. egoism.—The Chānd.-Up. has "a golden place built by Brahma." *prabhu-vimitta*.

⁷ Intellect, the mahat of the Sāṅkhya.

⁸ Scil. the *rutis*.

⁹ The knowledge of the *rutis*.

¹⁰ Or perhaps "the maternal (creative) waters".

४. तं पञ्चशतान्यप्सरसां प्रतियन्ति शतं फलहस्ताः गतमाजनहस्ताः
 शतं माल्यहस्ताः शतं वासोहस्ताः गतं चूर्णहस्तास्तं ब्रह्मालं-
 कोणालंकुर्वन्ति स ब्रह्मालंकोणालंकृतो ब्रह्म विद्वान् ब्रह्मभि-
 प्रेति स आगच्छ्याग हृदं तं मनसात्येऽत भित्या संपत्तिविदो
 मज्जन्ति स आगच्छति मुहूर्मन्त्येष्टिःस्तेऽस्मादपद्वयन्ति स
 आगच्छति विजगं नदीं तां मनसेवात्येति तत्सुकृतद्रुकृते
 धुनुते वा तस्य प्रिया ज्ञातयः सुकृतमुपयन्याप्रवा दुर्कृतं तयथा
 रथेन धावयन्नभवते पर्यवेक्षत एवमहारात्रे पर्यवेक्षत एवं
 सुकृतद्रुकृते सर्वाणि च द्वन्द्वानि स एष विसुकृतो विदुकृतो
 ब्रह्म विद्वान् ब्रह्मवाभिप्रैति ॥

Five hundred Apsarasas go to meet him, one hundred with fruits in their hands,¹ one hundred with perfumes in their hands, one hundred with garlands in their hands, one hundred with garments in their hands, one hundred with pounded aromatics in their hands; they adorn him with the adornment of Brahman.² He, adorned with the adornment of Brahman, knowing Brahman, advances toward Brahman,³ everywhere. He comes to the lake of enemies, he crosses it by his mind.⁴ When they who know only the present, come thereto, they are drowned. He comes to the sacrifice-destroying moments, they fly from him: He comes to the age-less river, he crosses it by his mind, then he

¹ The other recension reads *phaṇa* for *phala*, which the comment. explains by ornaments.

² The adornment worthy of Hirai yagarbha.—“.

³ Brahme in the form of Hirai yagarbha,—“.

⁴ The Ara lake, being the different passions, desires, etc., wants no boat but the mind to cross it.—S.

shakes off his good and bad deeds [as a horse shakes his mane].¹ His dear kindred obtain his good deeds, his enemies obtain his bad deeds.² Just as one driving swiftly in a chariot looks down on the two-wheels revolving,³ so too he looks down on day and night, on good deeds and bad deeds, and on all the pairs;⁴ he, free from good deeds, free from bad deeds, knowing Brahman, advances toward Brahman.

5. स आगच्छतील्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स आगच्छति
सालज्यं संस्थानं तं ब्रह्मरसः प्रविशति आगच्छयपराजितमा-
यतनं तं ब्रह्मतेजः प्रविशति स आगच्छतीन्द्रप्रजापती द्वारगोपौ
तावस्मादपद्रवतः स आगच्छति विभुप्रभितं तं ब्रह्मयशः प्रवि-
शति स आगच्छति विचक्षणामासन्दी बृहद्रथन्तरे सामनी पूर्वौ
पादौ श्यैतनौधसे चापरौ पादौ वैरूपवैराजे अनूच्ये शाकररैवते
तिरश्वी सा प्रज्ञा प्रज्ञया हि विपश्यति स आगच्छयमितौजसं
पर्यङ्कं स प्राणस्तस्य भूतं च भविष्यत्पूर्वौ पादौ श्रीश्रेगा चापरौ
भद्रयज्ञायज्ञीये शीर्षण्ये बृहद्रथन्तरे अनूच्ये क्रक्षव्य सामानि च
प्राचीनातानं यजूषि तिरश्वीनानि सोमांशव उपस्तरणमुद्रीश्रोऽ-
परश्व यः श्रीरूपवर्हणं तस्मन्ब्रह्मास्ते तमित्यंवित्पादेनैवाग्र
आरोहति तं ब्रह्मा पृच्छति कोऽसीति तं प्रतिब्रूयात् ॥

¹ This illustration is added by the comm., the *vñ* of the original being expanded into *a~wa iva*. The MSS. differ much in the word. I have adopted the *dhunute* of D. which seems meant also by the *dhunvate* of B C E.

² To him friends and enemies are alike, but this is said to declare the importance of kindness or hostility shewn to him who knows Brahman.—S.

³ He sees them rolling round, their different pairs successively coming in contact with the ground,—he himself having no such contact.

⁴ Light and shadow, hot and cold, etc.—S'.

He comes to the Ilva tree, the odour of Brahman, reaches him;¹ he comes to the Silajya city, the flavour of Brahman reaches him;² he comes to the impregnable Palace, the splendour of Brahman reaches him;³ he comes to the door-keepers Indra and Prajapati, they fly from him; he comes to the hall Vibhu, the glory of Brahman⁴ reaches him; he comes to his throne Vicaksya, the Sāmas Bhadra and Rathantara⁵ are its eastern feet, the Sāmas Syalita and Nandhara⁶ its western feet, the Sāmas Vairupa and Vairaja its edges north and south; the Sāmas Sakvara and Ralvata its edges east and west; this throne is knowledge; by knowledge he sees it all. He comes to the couch of unmeasured splendour; this is Prāṇa.⁷ Past and future are its two eastern feet, prosperity and earth its two western; the Sāmas Bhadra and Yajñayajñiya are the short bars east and west, at the head and foot; the Sāmas Bhadra and Rathantara the long bars north and south at the sides; the Rks and Sāmas are the cornices east and west,⁸ the Yajus verses the cornices south and north;

¹ By the nose.

² By the tongue.

³ By the eye.

⁴ The glory of Brahman, i.e., the feeling of pride that I am Brahman, reaches him by the mind.—S.

⁵ With this curious mystical description compare that of Prāṇya's throne in the Atharva Veda, xv.

⁶ These are the names of hymns in the Sāma Veda.

⁷ The vital air (prāṇa) with its five operations, the power of action, superior to the senses.—S.

⁸ Pattiķī appears to be the Bengali q̄ī the moulding round the edge of the frame.

the moonbeams the cushion, the Udgītha the coverlet, prosperity the pillow.¹ Thereon sits Brahmā.² He knowing the truth, first mounts thereon with one foot. Brahmā³ asks him, "Who art thou?" Let him then thus answer :

6. क्रतुरस्म्यार्तवोऽस्म्याकाशाद्योनेः संभूतो भार्यायै रेतः संवत्सरस्य
 तेजोभूतस्य भूतस्यात्मा भूतस्य भूतस्य त्वमात्मासि यस्त्वमसि
 सोऽहमस्मीति तमाह कोऽहमस्मीति सत्यमिति ब्रूयात्कि
 तद्यत्सत्यमिति यदन्यद्वेष्यश्च प्राणेभ्यश्च तत्सदथ यदेवाश्च
 प्राणाश्च तत्यं तदेतया वाचाभिव्याहियते सत्यमित्येतावदिदं
 सर्वमिदं सर्वमसीत्येवैनं तदाह तदेतच्छ्लोकेनाभ्युक्तम् ॥

"I am time, I am what is in time : I am born from the womb of space, from the (self-manifesting) light of Brahman;⁴ the seed of the year, the splendour of the past and the cause, the soul of all that is sensible and insensible,⁵ and of the five elements. Thou art soul. What thou art, that am I."⁶ Brahmā says to him, "Who

¹ Worldly prosperity was one of the feet, transcendental or Vedic prosperity is now the pillow.—S.

² The neuter Brahman, identified with Hiraṇyagarbha.

³ Scil. Hiraṇyagarbha.—S.

⁴ Brahman is here called by the Commentator *S'abala* which appears to mean *saguṇa* as opposed to *nirguṇa*. The Comm. on the Maitrāyaṇī Upaniṣad similarly says of Prajāpati or Hiraṇyagarbha, *Sat-s'abda-vīcyād ajñinat s'abalāt prathamam utpannah*. The Supreme Being is called S'abala when he first unites himself with ignorance to produce the creation : Prajāpati is his first manifestation after that union.

⁵ Sc. the four classes, *jarāyuja*, *aydaja*, *vedajā*, *ubdhijja*.

⁶ In the original this is an obscure passage, and the obscurity is increased by the uncertainty of the readings of the MSS. as printed in the Sanskrit text, it would appear to mean "born from the womb

am I?" Let him answer, " Thou art the Truth." " What is the truth?" " What is other than the gods (who preside over the sense) and the vital airs, that is *being* (*eat*) ; what is the gods and the vital airs, that is *that* (*tva*) ; all this is called by the word *satya*, the Truth ; such is all this (universe) ; all this art thou ". Thus he speake to him. This is also said by a verso of the Veda.

7. यजूरः सामशिरा भ्रमाह्यत्तिरथ्याः स ब्रह्मेति विद्वेष्य
ऋषिर्वद्वयो मदानिति तनाह केन मे पीत्वानि नामान्याप्नोपीति
प्राणेनेति ब्रूयात्केन नपुंनरुनामानीति नननेति केन स्तीनामा-
नीति वाचेति केन गन्धानिति प्राणेनेति ब्रूयात्केन श्वाणीति
चक्षुपेति केन शशानिति ध्रोवेगेति केनान्नानिति तिद्वयेति
केन कर्मांगीति हस्ताभ्यामिति केन मुखदृग्ंनि इति शरीरेणेति
केनानन्दं इति प्रजानिमिल्युपन्येनेति केनेया इति पादाभ्यामिति
केन घियो विज्ञातव्यं कामानिति प्रवर्षेणेति प्रवृद्यात्तमाहापो वे-
मलु मे लोकेऽयं तेऽसाधिनि सा या व्रत्यगः जितिर्यां अधिष्ठाता
निति जपति तां अष्टि अभ्युते य एव वेद य एवं वेद ॥

"The Yajus his belly, the Sama his head, the Rk his form—this is to be recognised as the indestructible Brahman,—the great Rsi identified with Brahman."

of space as seed from a wife; the splendour of the year, the soul of the past and the cause; thou art the soul of the past and the cause; what thou art; that am I ". The Comm. MSS (except D.) read *etat* for *retas* and they all have *bhāyai* for *bhāryāyai*. In the above translation I have followed the comm. If understand the Comm. aright, there are two readings mentioned there: *akṣṇad yoneḥ sam-*
bhuto bhāyai retas samvatsarasya tejobhūtasya bhūtasyātmā, and
akṣṇad yoneḥ sambhuto bhāyī etat samvatsarasya tejobhūtasya bhūtasyātmā. The *etat* read by B. C. E. in the first reading must be wrong, as otherwise the irregular form *bhāyai*, which all read and explain by *bhāyīh*, would have become *bhāyī* by Sandhi before *etat*.

Brahman says to him, "How dost thou obtain my male names?" "By the breath." How "neuter names"? "By the mind." "How female names?" "By the voice." "How smells?" "By the breath." "How forms?" "By the eye." "How sounds?" "By the ear." "How the flavours of food?" "By the tongue." "How actions?" "By the hands." "How joy and sorrow?" "By the body." How pleasure, dalliance, offspring?" "By the organ of generation." "How journeyings?" "By the feet." "How thoughts, that which is to be known, and desired?" "By intuition alone."¹ Then Brahman says to him, "The waters (and the other elements) are mine, therefore this world is thine." Whatever victory belongs to Brahman, whatever extended power, that victory *he* wins, that extended power *he* obtains, who knoweth thus, who knoweth thus.

¹ Although properly every thing is obtained by intuition (*prajñā*), still speech, etc., are intermediate instruments in the obtaining of names, etc., but in the case of thoughts, etc., there is no such intervening agent. Although pleasure and pain also are properly perceived by *prajñā*, still the S'ruti says 'by the body' in accordance with such impressions as 'I have a pleasure in my foot, I have a pain in my head,' etc. Although also speech is the obtaining of all names, and breath without life is no instrument and the mind is a common instrument in all perceptions,—still as the external organs do not immediately gain the impression of what is neuter as they do of what is male or female, we may allow that mind has a peculiar influence in regard to neuter names. Although too breath without life is no instrument, yet as it helps the voice in its functions, breath and voice may be called the instruments in the obtaining of names. Prāṇa, being masculine, obtains male names, and speech, being feminine, female names.—S.

SECOND CHAPTER

१. प्राणो ब्रह्मेति ह स्माह कीषीतकिस्तस्य ह या एतत्य प्राणस्य
 ब्रह्मणो मनो दूतं चक्षुगोम् थ्रोत्रं संश्रावयित् नामपर्वेशी स यो
 ह या एतस्य प्राणस्य ब्रह्मणो मनो दूतं वेद दूतवान्
 भवति , वृथक्षुगोम् गोमुमान् भवति यः थ्रोत्रं संश्रावयित्
 संश्रावयित् गोमुमान् भवति यो वाचं परिरेष्टं परिवेशीमान् भवति
 तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय
 वल्लि द्वर्त्तयेतं हैनास्त्रै सर्वाणि भूतान्तर्याचमानार्थ्य वलि
 हरन्ति य एवं वेद तस्यापनिपत्ति गाचेदिति तदथा प्रामं
 भिक्षित्यादव्योपविशेषाहनतो दत्तमश्रीयामिति त एवं-
 मुपमन्त्रयन्तं ऐ पुरस्तात्प्रस्याचक्षीरक्षेष धर्मोऽयाचतो भवत्य-
 न्नादास्त्वर्वैनमुपमन्त्रयन्ते ददाम त इति ॥

¹ Prâna is Brahman ² thus said Kauśītaki. Of this Prâna identical with Brahman, the mind is the

' In the first chapter was described the knowledge of the Couch and by the words, " He goes to the couch of unmeasured splendour,—this is prâna,"—hereby is declared the great power of prâna. The worshipper is threefold, good, middling, and bad; he who understands it with the proof, on once hearing is the good; he who understands it only after hearing many times and after giving himself and his guru much trouble, is the bad; he who understanding what his guru says, cannot control his mind is the middling. He either under his guru's instruction or another's is to be led by various means to firm conviction,—hence the Sruti commences the second chapter, to declare the worship of prâna which produces unwavering conviction in the mind, and is a tree of life with innumerable fruits, and to announce certain external and internal works with various effects for one who knows it.—S.

² The vitalair which resides in the mouth, with its five functions, is Brahman, who is true knowledge and joy, the cause of the world,—S.

messenger, the eye the guard, the ear the doorkeeper, the speech the tirewoman. He who knows mind as the messenger of prāṇa which is Brahman, becomes himself possessed of the messenger ; he who knows the eye as the guard becomes himself possessed of the guard ; he who knows the ear as the doorkeeper becomes himself possessed of the doorkeeper ; he who knows the speech as the tirewoman becomes himself possessed of the tirewoman. To him, this prāṇa, identical with Brahman, all these deities¹ bring offerings, though he asketh not ; thus to him (the worshipper), though he asketh not, all creatures bring offerings. Who so thus knows, his is the secret vow, 'he will never beg'. Just as when one, having begged in a village and received nothing sits down (saying), 'I will not eat hence even if they give it,' then the others forthwith invite him who had before rejected him. This is the character of him who asketh not, but the almsgivers invite him (saying) 'Let us give to thee.'

2. प्राणो ब्रह्मेति ह स्माह पैङ्गयस्तस्य ह वा एतस्य प्राणस्य
 ब्रह्मणो वाक्परस्ताच्चक्षुरारुन्धते चक्षुः परस्ताच्छ्रोत्रमारुन्धते
 श्रोत्रं परस्तान्मन आरुन्धते मनः परस्तात्प्राण आरुन्धते
 तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमा-
 नाय बलिं हरन्त्येवं हैवास्मै सर्वाणि भूतान्ययाचमानाय
 बलिं हरन्ति य एवं वेद तस्योपनिषत् याचेदिति तद्यथा प्राम-
 भिक्षित्वालब्धवोपविशेन्नाहमतो दत्तमश्नीयामिति त एवैनमुपमन्त-

यन्ते ये पुरस्तात्प्रस्याचक्षीरन्नेप धर्मोऽयाचतो भवत्यनदा-
स्त्वेवैनमुपमन्त्यन्ते ददाम त इति ॥

'Prāṇa is Brahman,' thus said Paiṅgya. In this Prāṇa identical with Brahman, after the speech, the eye envelopes;¹ after the eye, the ear envelopes; after the ear, the mind envelopes; after the mind, Prāṇa envelopes.² To this prāṇa, identical with Brahman, all these deities bring offerings, though he asketh not; thus to him (the worshipper), though he asketh not, all creatures bring offerings. Who so thus knows, his is the secret vow 'he will never beg'. Just as when one, having begged in a village and received nothing, sits down, (saying) 'I will not eat hence, even if they give it'; then the others invite him who had before rejected him. This is the character of him who asketh not, but the alms-givers invite him (saying) 'Let us give to thee.'

३. अथात् एकधनावरोधनं यदेकधनमभिध्यायात् पौर्णमास्यां वामा-
वास्यायां वा शुद्धपक्षे वा पुण्ये नक्षत्रे एतेषामेकस्मिन्

¹ The singular form ārundhate is not easily explained, especially in *prāṇa ārundhate*. The Comm. reads ārundhe except in the last clause where it seems to alter it to *prāṇa ārudhyate*. Ārundhate would seem to be the 3rd sing. either in a passive sense (=ārundyate,) or as meaning, 'surrounds, envelopes'.

² The sight is more internal than speech, as the sight generally informs without contradiction; similarly the hearing than the sight, as the eye may convey false impressions (as of the mother of pearl as silver), but the ear never hears a non-existing sound; similarly the ear only exercises its functions with the aid of the mind's attention, and similarly the mind depends on prāṇa or life. Prāṇa is therefore Brahman, as being the innermost of all.—S. *Antara* is defined as *Bahya-sādhana-nirapekṣa*.

पर्वण्यग्निमुपसमाधाय परिसमूह्यं परिस्तीर्यं पर्युक्ष्य दक्षिणं
जान्वाच्यं स्तुवेणाज्याहुतीर्जुहोति वाङ्नामदेवतावरोधिनी सा
मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहा प्राणो नाम देवतावरोधिनी
सा मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहा चक्षुर्नाम देवतावरोधिनी
सा मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहा श्रोत्रं नाम देवतावरोधिनी
सा मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहा मनो नाम देवतावरोधिनी
सा मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहा प्रज्ञा नाम देवतावरोधिनी
सा मेऽमुष्मादिदमवरुन्धयात्तस्यै स्वाहे त्यथ धूमगन्धं प्रजिग्रा-
याज्यलेपेनाङ्गत्यनुविमृज्य वाचंयमोऽभिप्रब्रज्यार्थं ब्रूयाददूतं
वा प्रहिणुयालृभते हैव ॥

Next follows the attainment of some special wealth.¹ If a man meditates on some special wealth ; then, on a full moon or a new moon, or a pure fortnight, or an auspicious constellation—on one of these holy seasons, having placed the fire, swept the sacrificial floor, strewn the sacred grass, sprinkled the holy water,—kneeling on the right knee, let him offer the oblations of ghee with the sruva² (saying)—‘The deity named speech is the obtainer, may it obtain this for me from that man ; swāhā unto it ;—the deity named prāṇa³ is the obtainer, may it obtain this for me from that man ; swāhā unto it ;—the deity named the eye is the obtainer, may it obtain this for me from that man ; swāhā unto it ;—the

¹ The Comm. explains this as meaning either prāṇa itself, or material wealth, the want of which would distract the worshipper's concentration of thought; in this latter meaning *ekadhana* is the wealth not to be attained by another.

² The other Recens. reads, “with a sruva or chamasa or kamsa.”

³ Prāṇa here is taken as including the organ of smelling.

deity named the ear is the obtainer, may it obtain this for me from that man; swaha unto it;—the deity named mind is the obtainer, may it obtain this for me from that man; swaha unto it;—the deity named knowledge (prajña) is the obtainer, may it obtain this for me from that man; swaha unto it.' Then, having inhaled the smell of the smoke and having anointed his limbs with the ghee, let him go forth, restraining his speech, and declare his request to that man, or send to him a messenger. Of a truth he obtains it.

4. अथातो देवःस्मरो यत्य प्रियो बुभूपेदद्यन्यं वा येषां वा यासां
 वितेषामेर्वकस्तिभन्पर्वण्येतयैगार्हता आन्याहृतीर्होति वाचं
 ते मयि जुहोम्यसौ स्वाहा प्राणं ते मयि जुहोम्यसौ स्वाहा
 चक्षुस्ते मयि जुहोम्यसौ स्वाहा श्रोत्रं ते मयि जुहोम्यसौ स्वाहा
 मनस्ते मयि जुहोम्यसौ स्वाहा प्रज्ञां ते मयि जुहोम्यसौ स्वाहा
 साहेत्य धूमगन्यं प्रजियायान्यलेपेनाङ्गान्यनुविमृज्य वाचं
 यमोऽभिप्रवृज्य संस्पर्शं जिगमिषेदपि वातादा तिषेक्
 संभागमाणः प्रियो हैत भवति स्मरन्ति हैवात्य ॥

Next comes the divine desire (Daivah Smarah).¹ If (the worshipper) desires to be beloved by any man or woman or by any men or women, then in the name of these same deities, on a sacred day, let him offer the oblations of ghee in this (aforementioned) manner, (saying) 'I here offer thy speech in myself² swaha; I

¹ Sc. a desire, to be accomplished by fire, etc., the presiding deities of speech, etc.—S.

² I am the fire to burn the fuel of thy dislike or indifference.—S.
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here offer thy prāṇa in myself, swāhā; I here offer thy eye in myself, swāhā; I here offer thy ear in myself, swāhā; I here offer thy mind in myself, swāhā; I here offer thy knowledge in myself, swāhā.' Then having inhaled the smell of the smoke, and anointed his limbs with the ghee, let him go forth (towards that person), restraining his speech; let him seek to touch him, or else let him stand addressing him by his breath. Of a truth he becomes beloved, they remember him even in absence.

5. अथातः संयमनं प्रातर्दनमान्तरमग्निहोत्रमियाचक्षते यावद्वै पुरुषो भाषते न तावत्प्राणितुं शक्नोति प्राणं तदा वाचि जुहोति यावद्वै पुरुषः प्राणिति न तावद्वाषितुं शक्नोति वाचं तदा प्राणे जुहोत्येते अनन्ते अमृते आहुती जाग्रत्त्वा स्वपञ्च संततं जुहोत्यथ या अन्या आहुतयोऽन्तवल्यस्ताः कर्ममय्यो हि भवन्ति तद्वस्मैतत् पूर्वे विद्वांसोऽग्निहोत्रं न जुहवाञ्चकुः ॥

Next comes the self-subjection of Pratardana; they call it 'the inner Agnihotṛ'. As long as a man speaks, so long he cannot breathe, then he offers the breath in the speech; as long as a man breathes, so long he cannot speak, then he offers the speech in the breath. These are the two never-ending immortal oblations; waking and sleeping, he continually offers them. All other oblations have an end and possess the nature of works. The ancients, knowing this true sacrifice, did not use to offer the Agnihotṛ.

6. उक्थं ब्रह्मेति ह स्माह शुष्कभृङ्गारस्तद्गित्युपासीत सर्वाणि हास्मैभूतानि श्रेष्ठयायाभ्यच्यन्ते तद्गुरित्युपासीत सर्वाणि

हास्मै भूतानि श्रेष्ठयाप युज्यन्ते तत्समेत्युपासीत सर्वाणि
 हास्मै भूतानि श्रेष्ठयाप सञ्जन्ते तच्चश्रीत्युपासीत तयश
 इत्युपासीत तत्त्वं इत्युपासीत तद्यथेतच्चश्रीमत्तम् यशस्वितम्
 तेजस्वितमभिति शस्त्रेषु भवत्येवं हैव स सर्वेषु भूतेषु श्रीमत्तमो
 यशस्वितमस्तेजस्वितमो भवति य एवं वेद तदेतदेक्षिकं
 कर्ममयमात्मानमध्वर्युः संस्करोति तस्मिन्पञ्चजुर्मयं प्रवर्यति
 यजुर्मयं क्रज्जयं होता क्रज्जये सामग्र्यमुद्दाता स एष त्रव्यैविद्याप्य
 आत्मैष उ एवैतदिदल्प्यात्मा भवति य एवं वेद ॥

'Uktha¹ is Brahman,' thus said Suṣkabhr̥ngāra. Let him worship it as the R̥k; all beings adore (rich) him for his excellence. Let him worship it as the Yajus; all beings are joined (yuj) to him for his excellence. Let him worship it as the Sama; all beings bow (sannam) to him for his excellence. Let him worship it as beauty, let him worship it as glory, let him worship it as splendour. Just as this (bow) is among weapons, the most beautiful, the most glorious, the most splendid,—so he who knoweth thus is, among all beings, the most beautiful, the most glorious, the most splendid. This same prāṇa,—connected with the sacrificial bricks, endued with the character of works and of a truth himself,²—does the adhvaryu purify. In it he

¹ The Sākhā of Kaṇva (Scil. Br̥hadāraṇya, V, 13,) declares prāṇa to be Uktha; the Śruti now carries this on and declares Uktha to be Brahman. S. Uktha is a kind of hymn, which is recited, and not chanted; it is also the name of a special hymn in the Mahāvrata.

² 'This fire laid on the bricks, which is the means of sacrificial works, is also identical with prāṇa since prāṇa is identical with the R̥k and this fire performs those works which are to be accomplished

weaves what has the character of Yajus, in the Yajus the hotṛ weaves what has the character of the Ṛk, in the Ṛk the udgātṛ weaves what has the character of the Sāma. He this adhvaryu (prāṇa) is the soul of the three Vedas,¹ he of a truth is the soul of Indra who knoweth thus.

7. अथातः सर्वजितः कौपीतकेस्त्रीण्युपासनानि भवन्ति सर्वजिद्ग्रस्म
कौषीतकिरुद्यन्तमादित्यमुपतिष्ठते यज्ञोपवीतं कृत्वोदकमानीय त्रिः
प्रसिद्धोदपात्रं वर्गोऽसि पाप्मानं मे दृग्घीत्येतत्यैवावृता मध्ये
सन्तमुद्गर्गोऽसि पाप्मानं म उदृडग्धीत्येतत्यैवावृतास्तं यन्तं
संवर्गोऽसि पाप्मानं मे संबृद्धीति तद्यदहोरात्राभ्यां पापमकरोत्
संतद्वृक्ते तथो एवैवं विद्वानेतत्यैवावृतादित्यमुपतिष्ठते यदहो-
रात्राभ्यां पापं करोति संतद्वृक्ते ॥

Next² come the three forms of worship³ of the all-conquering Kauṣītaki. The all-conquering Kauṣītaki adores the rising sun, having put on the sacrificial thread and brought water and thrice sprinkled the

by ṛks, etc., and I by it am identical with the ṛk ;—I am the general soul prāṇa, and this fire is I'—thus does the adhvaryu purify himself.—S.

¹ The other recension reads *sa esa sarvasyai trayavidyāyātmā esa u evāsyātmā*. The Comm. appears to explain the latter clause as "the soul of the three narratives of Kauṣītaki, Paingya and Śuṣkabhringāra". *Sṛṅga grāhikā* is a phrase meaning 'taking one by one,' as a cowherd puts his cattle one by one in their stalls.

² Prāṇa is external and internal. The external depends on the presiding deities, as a child; the sun also depends on the presiding deities, and it is also identical with Agni⁴ and Soma. The Sṛuti first takes the external prāṇa, and, to establish certain fruits therefrom, mentions certain kinds of worship.—S.

³ These are three kinds of knowledge of the ādhidaivika or external prāṇa.

sacred cup (saying) "Thou art the scatterer,¹ scatter away my sin." In this way he adores the sun at high noon, 'Thou art the utter scatterer, utterly scatter away my sin'. In this way he adores the setting sun, 'Thou art the complete scatterer, completely scatter away my sin'. Whatever sin he has committed by day or by night, he completely scatters it away. So he who knoweth thus, in this way adores the sun, and whatever sin he commits by day or by night he completely scatters away.

8. अय मासि मास्यमात्रास्यायां शृत्यायां पथागन्दमसं ददपमानमुपतिष्ठेतैतये
वारुता हरितमृणे वा प्रश्यस्यति यन्मे मुसींनं ददयं दिवि चन्द्रमसि
प्रितं मन्येऽहं मां तद्विदांसं माहं पुञ्चमयं लदभिति न वस्ना-
द्यूराः प्रजाः प्रेतीति तु जातुपुञ्चस्यापाजातपुञ्चस्याप्यादस्य समेतु-
ते सं ते पश्यासि समु वन्नु वाजाः पमादित्या भंशुमाप्यायपन्ती-
त्येतास्तिस्त ऋचो जपित्या मास्माकं प्राणेन प्रजया पशुभि-
राप्यायपित्राः योऽस्मान् द्वेष्टि यं च वयं द्विमस्तास्य प्राणेन प्रजया
पशुभिराप्यायप्यस्वेत्यैन्द्रीमाहृतमावर्तं आदित्यस्याहृतमन्यायर्तं इति
दक्षिणं वाहुमन्यावर्तते ॥

Next, month by month, on the day after the new moon,² let him in this same way adore the moon when seen to the west of the sun, or let him throw towards it two young blades of grass (saying,) 'That fair-pro-

¹ i.e., thou flingest away the world as stubble, through thy knowledge of the soul.—S.

² The other recension has only *amavasyyam*—'Seeing the moon on the first day to the west of the Sun in the so-called Suṣum-nā ray. The Comm. notices the reading followed in the text.'

portioned heart of mine placed on the moon in the sky,¹ I hold myself as the knower thereof ; may I never weep for evil concerning my children.' His children die not before him. Such is the worship for one who has children born to him. Next is the worship for him who has no children. (Let him say) ' Increase, O Soma, may vigour come to thee';² ' May the milky juices flow round thee, may the sacrificial offerings³ ;' ' That beam (named Suṣumnā) which the ādityas gladden.' Having muttered these three risks, let him turn his right arm round⁴ (saying), ' Gladden not by our breath or children or cattle, him who hates us and whom we hate ; gladden us by his breath, his children and his cattle. Thus I turn the turning of Indra, I turn the turning of the sun.'

9. अथ पौर्णमास्यां पुरस्ताच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतयैवावृता सोमो
राजासि विचक्षणः पञ्चमुखोऽसि प्रजापतिर्ब्रह्मणस्त एकं मुखं
तेन मुखेन राज्ञोऽत्तिसि तेन मुखेन मामन्नादं कुरु राजा त एकं
मुखं तेन मुखेन विशोऽत्तिसि तेन मुखेन मामन्नादं कुरु श्येनस्त
एकं मुखं तेन मुखेन पक्षिणोऽत्तिसि तेन मुखेन मामन्नादं कुर्वग्निष्ठ
एकं मुखं तेनेमं लोकमत्सि तेन मुखेन मामन्नादं कुरु त्वयि पञ्चमं
मुखं तेन मुखेन सर्वाणि भूतान्यत्सि तेन मुखेन मामन्नादं कुरु
मास्माकं प्राणेन प्रजया पशुभिरपक्षेष्टा योऽस्मान्देष्टि यं च वयं

¹ In this and many of the subsequent verses there runs a continued latent allusion to an implied comparison between the husband as the sun or fire and the wife as the moon.

² Rk Veda, i, 91, 16.

³ Śaṅkarānanda explains *vājā* by *vājinah=tanayān*, "children living on food."

⁴ He brings his right arm opposite to the moon and then turns round as the words are uttered.

द्विप्रस्तास्य प्राणेन प्रज्ञया पशुभिरपशीपस्वेति देवीमामृतगायत्रे
आदिग्रस्यामृतगायत्रे इति दक्षिणं वामृतन्यामृतते ॥

Next on the day of the full moon let him in this same way adore the moon when it is seen in front of him, (saying), 'Thou art Soma, the brilliant, the wise, the five-mouthed, the lord of creatures. The Brahman is one mouth of thine, with that mouth thou eatest kings, with that mouth make me to eat food. The king is one mouth of thine, with that mouth thou eatest common men, with that mouth make me to eat food. The hawk is one mouth of thine, with that mouth thou eatest birds, with that mouth make me to eat food. The fire is one mouth of thine, with that mouth thou eatest this world, with that mouth make me to eat food. The fifth mouth is in thee thyself, with that mouth thou eatest all beings, with that mouth make me to eat food. Destroy not our life or children or cattle ; whoso hateth us and whomso we hate, destroy his life, his children, his cattle. Thus do I turn the turning of the deities, I turn the turning of the sun.' He, thus saying, turns his right arm round.

10. अथ संवेशन् जायाये हृदयमग्निमृदोत् यते मुसीमे हृदये श्रितमन्तः
प्रजापती तेनामृतलवस्येशाने मा त्वं पुञ्चमवं निगा इति न
हास्याः पूर्वः प्रजाः प्रतीति ॥

Next wishing to lie with his wife, let him touch her heart (saying) ¹ " As joy is placed in thy heart, the

¹ This Sloka and a corresponding one in Section 8, are confused in the two recensions.

lord of progeny, O fair one, so, O mistress of immortality, mayst thou never have sorrow concerning thy children." Her children die not before her.

11. अथ प्रोज्यायन् पुत्रस्य मूर्धनिमभिजिघेत् । अङ्गादङ्गात्संभवसि हृदया-
दधिजायसे । आत्मा वै पुत्रनामासि स जीव शरदः शतमिति
नामास्य दधात्यश्मा भव परशुर्भव हिरण्यमस्तृतं भव तेजो वै
पुत्रनामासि स जीव शरदः शतमिति नामास्य गृह्णात्यथैनं परि
गृह्णाति येन प्रजापतिः प्रजाः पर्यगृह्णात्तदरिष्ट्यै तेन त्वा परि-
गृह्णाम्यसावित्यथास्य दक्षिणे कर्णे जपत्यस्मै प्रयन्ति मववन्तुजी-
षिनितीन्द्र श्रेष्ठानि द्रविणानि धेहीति सव्ये मा छेत्था मा व्यथिष्ठाः
शतं शरद आयुषो जीवस्व पुत्र ते नाम्ना मूर्धनिमभिजिग्रामीति
त्रिरस्य मूर्धनिमभिजिघेद्वां त्वा हिंकरेणाभिहिंकरोमीति त्रिरस्य
मूर्धनिमभिहिंकुर्यात् ॥

Next, when returning after an absence from home, let a man smell his son's head ¹ (saying), 'Thou arisest from me, limb by limb, above all art thou born from my heart; thou art verily my soul, my son; live thou an hundred years'; he then gives his name. Be thou a stone, be thou an axe, be thou as widely scattered gold; ² thou art verily called splendour, my son; live thou an hundred years thus (saying) he calls him by his name. Then he embraces him (saying), 'As Prajāpati embraced his creatures for their weal, so I here embrace thee.' Then he whispers in his right

¹ See Wilson's Hindu Drama, vol. ii, p. 45.

² On the Commentator's authority I take *asīrtam* as an irregular form of *āśīrtam*,—otherwise it would have been more natural to take it as 'unscattered, hoarded'; or it might mean 'unconcealed'.

ear, 'O Maghavan, O on-rusher, give to this one.'¹
 'O Indra, bestow the best riches,'² thus (saying), he whispers in his left ear. 'Cut not off my line (of posterity), vex not thyself, live thou the hundred years of life; I smell thy head calling thee by thy name,' thus (saying) let him thrice smell his head. 'I greet thee with the lowing sound of the cows,' thus (saying) let him thrice make a lowing sound (*him*) over his head.

12. अथातो देवः परिमर एतद्व ब्रह्म दीप्यते यदग्निर्ज्वलतयैतन्नियते
 यन्न ज्वलति तस्यादित्यमेव तेजो गच्छति वायुं प्राण एतद्व ब्रह्म
 दीप्यते यथादित्यो दृश्यतेऽयैतन्नियते यन्न दृश्यते तस्य चन्द्र-
 मसमेव तेजो गच्छति वायुं प्राण एतद्व ब्रह्म दीप्यते यज्ञन्देशा
 दृश्यतेऽयैतन्नियते यन्न दृश्यते तस्य विशुतमेव तेजो गच्छति
 वायुं प्राण एतद्व ब्रह्म दीप्यते यदिशुद्धियोततेऽयैतन्नियते यन्न
 विद्योतते तस्या दिश एव तेजो गच्छति वायुं प्राणस्ता वा एताः
 सर्वा देवता वायुमेव प्रविश्य वायौ मृत्वा न मृच्छन्ते तस्मादेव
 पुनर्लीरत इत्यधिदेवतमथाध्यात्मम् ॥

Next prāṇa is called the death of the deities (Daivah parimaraḥ).³ This Brahman shines forth when the fire blazes, it dies when it blazes not; the spendour of the fire goes to the sun, the prāṇa goes to the wind.⁴

¹ Rg., V, iii, 36, 10. The text of the R. V. has *Asme* 'to us'.

² *Ibid.*, ii, 21, 6.

³ Scil. they all die round it. Cf. the last chapter of the Aitareya Br., translated by Colebrooke.

⁴ Prāṇa is here the internal cause of effort, *cetā-hetu*, i.e., volition. The wind is the external prāṇa, dependent on the deities, of Section 7.

This Brahman shines forth when the sun is seen, it dies when it is not seen; the sun's splendour goes to the moon, the prāṇa to the wind. This Brahman shines forth when the moon is seen, it dies when it is not seen; its splendour goes to the lightning, the prāṇa to the wind. This Brahman shines forth when the lightning flashes, it dies when it flashes not forth; its splendour goes to the quarters of space,¹ the prāṇa to the wind. All these deities having entered into the wind only, and having died in the wind, die not, therefore they rise again. Such is the topic of the deities—now follows that of the soul.²

13. एतद्वै ब्रह्म दीप्यते यद्वाचा वदत्यथैतन्नियते यन्त्र वदति तस्य चक्षुरेव
तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यच्चक्षुषा पश्यत्यथै-
तन्नियते यन्त्र पश्यति तस्य श्रोत्रमेव तेजो गच्छति प्राणं प्राण
एतद्वै ब्रह्म दीप्यते यच्छ्रोत्रेण शृणोत्यथैतन्नियते यन्त्र शृणोति
तस्य मनं एव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते
यन्मनसा ध्यायत्यथैतन्नियते यन्त्र ध्यायति तस्य प्राणमेव तेजो
गच्छति प्राणं प्राणस्ता वा एताः सर्वा देवताः प्राणमेव प्रविश्य
प्राणे मृत्वा न मृच्छन्ते तस्मादेव पुनरुदीरते तद्यदिह वा एवं
विद्वांसमुभौ पर्वतावभिप्रवर्तेयातां दक्षिणश्चोत्तरश्च तुस्तर्षमाणौ
न हैनं स्तृणवीयातामथ य एनं द्विषन्ति यांश्च स्वयं द्वेष्टि त एवैनं
परिमिथ्यन्ते ॥

¹ The other recension has "its splendour goes to the wind," which carries out the idea much better. Otherwise the quarters of space must be taken to represent the wind.

² The Sruti now takes up the internal prāṇa dependent on the soul of § 7.

This Brahman shines forth when it speaks by the speech, it dies when it speaks not; its splendour goes to the eye, the prāṇa to prāṇa. This Brahman shines forth when it sees by the eye, it dies when it sees not: its splendour goes to the ear, the prāṇa to prāṇa. This Brahman shines forth when it hears by the ear, it dies when it hears not; its splendour goes to the mind, the prāṇa to prāṇa. This Brahman shines forth when it thinks by the mind, it dies when it thinks not; its splendour goes to prāṇa, the prāṇa to prāṇa. All these deities, having thus entered into prāṇa only, and having died in prāṇa, die not; therefore they rise again. Therefore if both mountain ranges, the Southern¹ and the Northern, should close in on him who knoweth thus,² threatening to destroy him, they would harm him not. Then those who hate him and those whom he himself hates, die round him on every side.

14. अथातो निःश्रेयसादानमेता ह वै देवता अहं श्रेयसे विवदमाना
 अस्माच्छुरीरादुभ्यक्षमुस्तदाप्राणत शुक्रं दारुभूतं शिश्येऽपैनद्वा-
 कप्रविवेश तद्वाचा वदच्छित्य एवार्थनन्तम्: प्रविवेश तद्वाचा वदच्छुपा-
 पश्यच्छुपा पश्यच्छित्य एवार्थनन्तम्: प्रविवेश तद्वाचा वदच्छुपा-
 पश्यच्छोत्रेण शृण्यच्छित्य एवार्थनन्तम्: प्रविवेश तद्वाचा वदच्छुपा-
 पश्यच्छोत्रेण शृण्यनन्तसा ध्यायच्छित्य एवार्थनत्प्राणः

¹ Was the Vindhya still, in the author's time, the unpassed boundary of ḫ oīkōvμένη to the Hindus?

² Dr. Weber remarks that the *vidvāṁsa* of the other recension is only an irregular form for *vidvāṁsam*. The commentator, taking it as the nom. plur., has been driven to great straits to explain the grammatical construction.

प्रविवेश तत्तत एव समुक्तस्थौ ता वा एताः सर्वा देवताः प्राणे
निःश्रेयसं विदित्वा प्राणमेव प्रज्ञात्मानमभिसंभूय सहैवैतः
सर्वैरस्माच्छरीरादुच्चक्रमुस्ते वायुप्रविष्टा आकाशात्मानः स्वरीयु-
स्तथो एवैवं विद्वान् प्राणे निःश्रेयसं विदित्वा प्राणमेव प्रज्ञात्मान-
मभिसंभूय सहैवैतः सर्वैरस्माच्छरीरादुत्क्रामति स वायुप्रविष्ट
आकाशात्मा स्वरेति स तद्वच्छति यत्रैते देवास्तत्प्राप्य यदमृता
देवास्तदमृतो भवति य एवं वेद ॥

Next comes the accepting the pre-eminence (of prāṇa). These deities,¹ contending each for his own pre-eminence, went out from this body. It lay breathing not, dry, a very log of wood. Then speech entered into it; it spoke by speech, still it lay. Then the sight entered into it; it spoke by speech, it saw by sight,—still it lay. Then the hearing entered into it, it spoke by speech, it saw by sight, it heard by hearing,—still it lay. Then the mind entered into it; it spoke by speech, it saw by sight, it heard by hearing, it thought by mind,—still it lay. Then prāṇa² entered into it,—it rose up from its place. All these deities, having recognised the pre-eminence to be in prāṇa, having honoured prāṇa as alone the soul of knowledge, went out from this body with all these.³ Then they went to heaven⁴ lost in the wind,⁵ identified with the

¹ Speech and the rest.

² Prāṇa, i.e., the five vital airs.

³ Speech, etc., no longer rested in their own individuality, but acknowledged that there was no distinction between them,—the several organs are really one as the five vital airs are one.—S.

⁴ Identified with fire, etc.

⁵ The external prāṇa, dependent on the deities.

ether.¹ So too he who knoweth thus, having recognised the pre-eminence to be in prāṇa, having honoured prāṇa as alone the soul of knowledge, goes out from this body² with all these (five vital airs). He goes to heaven, lost in the wind, identified with ether; he goes to that, wherein those deities abide. With the immortality of the deities, doth he become immortal who knoweth thus.

15. अथातः पितापुत्रीयं संप्रदानमिनि चाचक्षते पिता पुत्रं प्रेत्यात्मादृश्यति नवैस्त्वर्गगां संस्तोर्याग्निमुग्ममाधार्याद्युमां सपात्रमुणनिवायाहतेन वासता संप्रचलतः पिता शेन एव पुत्र उपगिष्ठादभिनिपथत इन्द्रियगिन्द्रियाणि संसृश्यापि वास्मा आर्सानायामि मुखायेव संप्रदात्यादध्यात्मे संप्रदद्यति वाचं मे त्वयि दधार्नाति पिता वाचं ते मयि दध इति पुत्रः प्राणं मे त्वयि दधार्नाति पिता प्राणं ते मयि दध इति पुत्रमुखमेत्य दधार्नाति पिता चक्षुस्ते मयि दध इति पुत्रः श्रोत्रं मे त्वयि दधार्नाति पिता श्रोत्रं ते मयि दध इति पुत्रोऽन्नसान्मे त्वयि दधार्नाति पिता अरसात्स्ते मयि दध इति पुत्रः कर्माणि मे त्वयि दधार्नाति पिता कर्माणि ते मयि दध इति पुत्रः सुखदुःखे मे त्वयि दधार्नाति पिता सुखदुःखे ते मयि दध इति पुत्र आनन्दं गति प्रजाति ते मयि दध इति पुत्रोऽन्नसान्मे त्वयि दधार्नाति पिता इन्यां ते मयि दध इति पुत्रो मनो मे त्वयि दधार्नाति पिता मनस्ते मयि दध इति

¹ The Comm. reads *vityupratisṭhah*, i.e., abiding, as in a refuge, in the thought of the pre-eminence of prāṇa. He explains *akasatmānah* "whose soul is all-pervading as the ether".

² He abandons the self-consciousness connected with bodily existence.

पुत्रः प्रज्ञां मे त्वयि दधानीति पिता प्रज्ञां ते मयि दध इति पुत्रो
 यद्यु वा उपाभिगदः स्यात् समासेनैव ब्रूयात्प्राणान्मे त्वयि
 दधानीति पिता प्राणांस्ते मयि दध इति पुत्रोऽथ दक्षिणावृद्ध-
 पनिष्ठामति तं पितानुमन्त्रयते यशो ब्रह्मवर्चसं कीर्तिस्त्वा जुषता-
 मित्यथेतरः सव्यमन्वंसमभ्यवेक्षते पाणिनान्तर्धाय वसनान्तेन
 वा प्रच्छाद्य स्वर्गाल्लोकान्कामानामुहीति स यद्यगदः स्यात्पुत्रस्यैश्वर्ये
 पिता वसेत्परि वा ब्रजेद्यद्युवै प्रेयात्तथैवैनं समापयेयुर्यथा
 समापयितव्यो भवति यथा समापयितव्यो भवति ॥

Next follows the father's traditions¹ to the son. Thus do they in truth relate it. The father, when about to die, calls his son. Having spread the house with new grass, and duly laid the fire, and placed² a vessel of water with a pot of rice,—clothed with an unworn garment, the father lies (awaiting him). The son having come approaches him from above,³ having touched all his organs with his own organs; or else let the father perform the tradition with his son seated in front of him. Then he delivers the organs over. "Let me place my speech in thee," saith the father; "I take thy speech in me," saith the son. "Let me place my breath in thee," saith the father; "I take thy breath⁴ in me" saith the son. "Let me place my sight in thee," saith the father; "I take thy sight in me," saith the son.

¹ Cf. Bṛhadāraṇy., i, 5, 17.

² The Comm. adds "to the north or east of the fire".

³ The other recension reads, "on the son's coming the father, clothed in white, meets him from above, having touched, etc."; the Comm. notices the reading in the text.

⁴ The organ of smell.

"Let me place my hearing in thee," saith the father; "I take thy hearing in me," saith the son. "Let me place my flavours of food in thee," saith the father; "I take thy flavours of food in me," saith the son. "Let me place my actions in thee," saith the father; "I take thy actions in me," saith the son. "Let me place my pleasure and pain in thee," saith the father; "I take thy pleasure and pain in me," saith the son. "Let me place my enjoyment, dalliance and offspring in thee," saith the father; "I take thy enjoyment, dalliance and offspring in me," saith the son. "Let me place my walking in thee," saith the father; "I take thy walking in me," saith the son. "Let me place my mind¹ in thee," said the father; "I take thy mind in me," saith the son. "Let me place my knowledge in thee," saith the father; "I take thy knowledge in me," saith the son. Or if the father be unable to speak much let him say at once, "Let me place my vital airs in thee," and let the son say, "I take thy vital airs in me." Then the son goes out, having walked round his father, keeping his right side towards him, and the father cries after him "May glory, holiness and honour attend thee." Then the son looks back over his left shoulder, holding his hand or the end of his garment before his face, (saying,) "Obtain thou the swarga worlds and thy desires." Should the father afterwards recover let him dwell in

¹ The other recension reads, instead of the tradition of the mind and knowledge that of the thoughts, what is to be known and the desires, cf. i, 7.

the authority of his son (as a guest); or let him become a wandering ascetic. If he dies, thus let them cause the son duly to receive the tradition, as the tradition is to be given.¹

The other recension also omits the alternative in the case of the father's being unable to speak as the various reading, quoted in the Comm., extends from p. 70, l. 20 to p. 71, l. 11,—this passage being, as usual, omitted in the MSS. B. C. but given in D. E.

THIRD CHAPTER¹

1. प्रतर्दनो ह वै देवोदासिरिन्द्रस्य प्रियं धामोपजगाम युदेन च
 पौरुषेण च तं हेन्द्र उवाच प्रतर्दन वरं वृणीप्वेति स होवाच
 प्रतर्दनस्त्वमेव मे वृणीप्रय यं त्वं मनुश्याय हिततमं मन्यस इति तं
 हेन्द्र उवाच न वै वरोऽवरस्मै वृणीते त्वमेव वृणीप्वेशवरो वै
 किल मेति होवाच प्रतर्दनोऽधो खल्विन्द्रः सयादेव नेयाय सत्यं
 हीन्द्रस्तं हेन्द्र उवाच मामेव विजानीहेतदेवाहं मनुश्याय हिततमं
 मन्ये यन्मां विजानीयात्वशीर्पाणं त्वाग्रमहनमहनमुखान्य-
 तीन्सालावृकेभ्यः प्रायच्छं वह्नीः संधा अतिक्रम्य दिवि
 प्रह्लादीयानत्तग्रमहमन्तरिक्षे पौरोमान्यृथियां कालकाञ्चांस्तस्य मे
 तत्र न लोम च नामीयत स यो मां वेद न ह वै तस्य केन च न
 कर्मणा लोको मीयते न स्तेयेन न भ्रूणहत्यया न मातृयधेन
 न पितृयधेन नास्य पापं चक्रुमो मुखानीलं वेतीति ॥

PRATARDANA verily, the son of Divodasa, went to the loved mansion of Indra, by (the sacrifice of) battle and

¹ The Sruti now proceeds to describe that knowledge of Brahman, for the sake of which the conditioned paryankopāsanā and prāṇopāsanā have been before described. To establish a belief in its reality, a story is related, where the pupil is Pratardana of Kāṣṭ, endowed with power, glory, etc., superior to the gods, and desiring this knowledge of Brahman, and the teacher is Indra, bound with the bond of truth, though himself desiring to conceal his knowledge from men.—S.

by manly valour;¹ Indra said to him, "Oh Pratardana, choose a boon." Pratardana answered, "Choose thou for me what thou thinkest best for man." Indra said to him, "The superior² chooses not for the inferior; choose thou for thyself." Pratardana said "Let not the inferior (choose)."³ Indra swerved not from the truth, for Indra is truth; Indra said to him, "Verily know me;⁴ this I think the best for man, that he should know me. I slew the three-headed son of Tvaṣṭṛ; I gave⁵ to the wolves the devotees the Arunmukhas;⁶ violating many a treaty I slew the hosts of Prahlāda, (I slew) the

¹ Cf. Bhagavad-Gīt., ii, 37.

² The Comm. takes *varāh* as irregularly put for the accusative, and renders it "one chooses not a boon for another".

³ It might also mean "Let not the boon become no boon" The Comm. takes *avarāh* as meaning the previously promised boon and reads *me* for *mū*.

⁴ Me who am alone worthy of the title of 'I.'—S.

⁵ The following passage from the Aitareya Brāhmaṇa (VII, 28) is the best commentary on these words of Indra :

When the gods excluded Indra from the sacrifices, (saying) "he has slain Viśvarupa the son of Tvaṣṭṛ, he has slain Vṛtra, he has given the devotees (*i.e.*, 'asuras in that disguise,' Sāyana) to the wolves, he has killed the Arurmaghās (*i.e.*, 'asuras in the form of Brahman.s,' Sāyana) and he has contradicted the word of his guru Bṛhaspati,"—then was Indra debarred from drinking the Soma juice and after him were debarred also all the Kṣatriyas. At length Indra regained the right of the Soma juice (by seizing) that very Tvaṣṭṛ's Soma, but the Kṣatriya caste remains excluded to this day.

"The Comm. explains the Arunmukhas as those in whose mouths the reading of the Veda is not,—they and the Arurmaghās of the Ait. Br. are equally obscure. He adds that "they were broken in pieces by Indra's thunderbolts and their skulls were turned into the thorns of the desert (*karirāh*) which remain to this day"! In the Mahābh., vol. i, p. 644, we have "the great city called Hiranyapura inhabited by the Paulomas and the Dānavas the Kālakanjas".

sons of Puloman in the sky and the Kalakāñjas on the earth, and not one hair of my head was harmed. Whoso knows me, by no deed soever is his future bliss harmed, not by theft, not by a Brahman's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face."¹

2. स होवान् प्राणोऽस्मि प्रशात्वानं मामायुग्मृतमित्युपास्युः प्राणः प्राणो वा आयुग्मृतदण्डस्मिन्द्वये प्राणो यस्ति तापदायुः प्राणेन देशाहिन्द्रोक्तमृतत्वमाप्नोति प्रशाता सत्ये संकल्प्यं स यो मा मायुरमृतमित्युपास्ते सर्वं मायुग्मित्यद्वये एवाप्नेयमृतत्वमक्षिति स्वर्गे योक्ते तर्दक आयुरेकभूयं वे प्राणा गच्छन्तीति न हि कथम अद्युपात्सम्युदाचा नाम यज्ञापरिन्दुं चक्षुगा रूपं श्रोत्रेण गच्छं मनसा अपानमेकभूयं वे प्राणा भूत्या पूर्वसमेतानि सर्वाणि प्रशापयन्तीति वानं वदन्तो सर्वे प्राणा अनुप्रदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं शृणत्सर्वे प्राणा अनुशृण्यन्ति मनो अपापत्तये प्राणा अनुप्राप्तयन्ति प्राणं प्राणान्तं सर्वं प्राणा अनुप्राप्तान्तीत्येवमुहैतदिति हेन्द उवाचास्तित्येव प्राणानां निःध्रेयसमिति ॥

Indra said, I am "prāṇa."² Worship me as identical with knowledge, as life, as immortal; life is prāṇa, prāṇa is life. While prāṇa abides in this body, so long

Scil. the knowledge of the identity of the individual and Supreme soul obliterates every sin.

In the original *nīlam-mukhakānti*. The phrase is probably taken from a passage in the Taittirīya Samhitā (iii. 1, 1). *Nīsyā nīlam na haro vyeśi*. Siyāya, however, there gives a different explanation *nīsyā kṛṣṇam pūlpam bharati, na tejo rigatam bharati*.

¹ Prāṇa—the active power, *kriyāsakti*; prajñā—the cognitive power, *jñānasakti*.

does life abide. By prāṇa man obtains in this world immortality ;¹ by knowledge he obtains true resolve. He who worships me as life and immortal, reaches his full life² in this world, and in heaven obtains immortality and becomes indestructible ". (Pratardana said) " Therefore say some, prāṇas³ become one, for none at the same time can make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind ; the prāṇas, having become one, make known all these one by one. Thus when speech speaks, all the prāṇas speak after it';⁴ when the eye sees, all the prāṇas see after it ; when the ear hears, all the prāṇas hear after it ; when the mind thinks, all the prāṇas think after it ; when the breath breathes all the prāṇas breathe after it." Indra answered, " Thus indeed it is, but the highest weal belongs only to the prāṇas.⁵

३. जीवति वागपेतो मूकान् हि पश्यामो जीवति चक्षुरपेतोऽन्धान् हि
पश्यामो जीवति श्रोत्रापेतो बधिरान् हि पश्यामो जीवति मनोऽ-
पेतो बालान् हि पश्यामो जीवति बाहुष्ठिन्नो जीवत्यूरुष्ठिन्न इत्येवं

¹ The Comm. has a different reading "by prāṇa he obtains immortality in the next world".

² "A hundred years is the life of man."—Sruti.

³ Scil. the organs of sensation and action, *indriyāṇi*.

⁴ Scil. each performs its proper function after an interval, however imperceptible; by "speaking, hearing, etc., after it," is meant that the proper function of each is subordinated to the leading one in each case.

⁵ This is intended to answer the objection that if each organ has its temporary superiority over the rest, why do we give such a superiority to prāṇa? The prāṇas here mentioned are the five functions of prāṇa.

हि पश्याम इत्यथ लबु प्राण एव प्रज्ञात्मेदं जरीरं परिगृह्योत्था-
पयति तस्मादेतदेवोऽन्धमुपासीते ति संगा प्राणे भर्वासियो वै प्राणः
सा प्रज्ञा या वा प्रज्ञा स प्राणस्तस्यैव दिदिरेतदिग्नानं यत्तत्पुरुषः
मुसः स्यम् न कंचन परश्यथास्मिन्प्राण एवैकथा भवति तदेन
वाक्सर्वनामभिः सहाप्येति चक्षुः सर्वः स्त्रैः सहाप्येति शोत्रं
सर्वैः शर्वः सहाप्येति मनः सर्वध्यार्णिनः सहाप्येति स यदा
प्रतिद्वयते यथास्त्रेज्यर्वदतो सर्वादिशो विस्तुलिङ्गा विप्रतिद्वयमे-
वितास्मादात्मनः प्राणा यथायतनं विप्रतिद्वयते प्राणेभ्यो देवा
देवेभ्यो लोकाः स एवः प्राण एव प्रज्ञात्मेदं जरीरं परिगृह्योत्था-
पयति तस्मादेतदेवोऽन्धमुपासीते ति संगा प्राणे सर्वासियो वै
प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणस्तस्यैव सिद्धिरेतदिग्नानं यत्रै-
तत्पुरुष आत्मो मरिष्यन्नाचाल्यमेव सम्भोगमेति तमाहुरुद्धर्मीनिति
न शृणोति न पश्यति न वाचा वदति न भ्यायति अग्नस्मिन्प्राण
एवैकथा भवति तदेन वाक्सर्वनामभिः सहाप्येति चक्षुः सर्वैः
स्त्रैः सहाप्येति शोत्रं सर्वैः शर्वः सहाप्येति मनः सर्वध्यार्णिनः
सहाप्येति स यदास्माच्छ्रीरादुक्तामति सर्वैर्यतैः सर्वैरुक्तामति ॥

"One lives bereft of speech, for we see the dumb ; one lives bereft of sight, for we see the blind ; one lives bereft of hearing, for we see the deaf ; one lives bereft of mind, for we see infants ; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily prāṇa is identical with knowledge (prajñā).¹ Having assumed this body it raises it up, therefore let men worship this as Uktha ;² this is why we find everything

¹ The so-called power of action is also the so-called power of knowledge.

² An etymological play on words. *Uktha* quasi *uttha*.

in prāṇa. What prāṇa is, that is knowledge ;¹ what knowledge is, that is prāṇa.—This is the only true vision of prāṇa, this its true knowledge. When a man is so asleep that he sees no dream soever, then he becomes absorbed in this prāṇa.² Then³ the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul⁴ all the prāṇas go forth to their several stations ; from the prāṇas go forth the devas ;⁵ from the devas the worlds. This Prāṇa is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Prāṇa. What Prāṇa is, that is knowledge (Prajñā), what knowledge is, that is Prāṇa. This⁶ is the final proof thereof, this its true understanding. When yonder man, sick, about to die and very feeble, falls into fainting, his friends (standing around) say, ‘ His mind has departed, he hears not, he

¹ Knowledge (*prajñā*) here means the Supreme Soul; this and the individual *prāṇa* (*pancavṛttih prāṇah*) are identical.

² The power of knowledge is hidden and the man only exists in the vital air, as the power of action.

³ The organs are absorbed with their objects in the soul.

⁴ Scil. the universal soul, which is itself joy,—concealed under the disguise of prāṇa.—The prāṇas are speech, etc.

⁵ Agni, etc., presiding over speech, etc.—The worlds are here names, etc.

⁶ Having shown that the living man is really prāṇa, he proceeds to shew that in death too the dying man is to be called prāṇa.

sees not, he speake not, with his speech, he thinks not; then he becomes absorbed in this prāṇa; then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs with all these.¹

4. वागेवास्मिन् सर्वाणि नामान्यभिविसृज्यते वाचा सर्वाणि नामान्या-

प्रोति प्राण एवास्मिन् सर्वे गन्धा अभिविसृज्यते प्राणेन
सर्वान्गन्धानाप्रोति चक्षुरेवास्मिन् सर्वाणि रूपाण्यभिविसृज्यते
चक्षुपा सर्वाणि रूपाण्याप्रोति श्रोत्रमेवास्मिन् सर्वे शब्दा अभिवि-
सृज्यते श्रोत्रेण सर्वाच्छब्दानाप्रोति मन एवास्मिन् सर्वाणि
ध्यानान्यभिविसृज्यते मनसा सर्वाणि ध्यानान्याप्रोति स ह
हेतावस्मच्छरीरे वसतः सहोत्कामतोऽध यथास्ये प्रज्ञाये सर्वाणि
मूत्रान्येकं भवन्ति लब्धाल्यास्यामः ॥

All names,² which are verily speech, are left in him, by speech he obtains all names; all odours, which are verily prāṇa are left in him, by prāṇa he obtains all odours; all forms, which are verily the eye, are left in him, by the eye he obtains all forms; all sounds, which are verily the ear, are left in him, by the ear he obtains all sounds; all thoughts, which are verily the mind, are left in him, by the mind he obtains all thoughts.

Scil. to another body.

The other recension reads this differently, 'verily speech dismisses all names from him, by speech he obtains all names'; and so on in the other clauses. The Comm. explains it "not only is speech absorbed in prāṇa, but prāṇa with speech obtains all names—speech is not absorbed without its object".

Together they two¹ dwell in this body, together they two depart from it. Now will we explain how in this same knowledge (Prajñā) all beings are also absorbed.

5. वागेवास्या एकमङ्गमुदूलहं तस्यै नाम परस्तातप्रतिविहिता भूतमात्रा प्राण एवास्या एकमङ्गमुदूलहं तस्य गन्धः परस्तातप्रतिविहिता भूतमात्रा चक्षुरेवास्या एकमङ्गमुदूलहं तस्य रूपं परस्तातप्रतिविहिता भूतमात्रा श्रोत्रमेवास्या एकमङ्गमुदूलहं तस्य शब्दः परस्तातप्रतिविहिता भूतमात्रा जिह्वेवास्या एकमङ्गमुदूलहं तस्यान्नरसः परस्तातप्रतिविहिता भूतमात्रा हस्तावेवास्या एकमङ्गमुदूलहं तस्योः कर्म परस्तातप्रतिविहिता भूतमात्रा शरीरमेवास्या एकमङ्गमुदूलहं तस्य सुखदुःखे परस्तातप्रतिविहिता भूतमात्रोपस्थ एवास्या एकमङ्गमुदूलहं तस्यानन्दो रतिः प्रजातिः परस्तातप्रतिविहिता भूतमात्रा पादावेवास्या एकमङ्गमुदूलहं तयोरित्या परस्तातप्रतिविहिता भूतमात्रा मन एवास्या एकमङ्गमुदूलहं तस्य धीः कामाः परस्तातप्रतिविहिता भूतमात्रा ॥

“Speech verily milked² one portion thereof; its object, the name, was placed outside as a rudimentary element; the vital air verily milked a portion thereof; its object, the smell, was placed outside as a rudimentary element; the eye verily milked a portion thereof; its

¹ Prāṇa and prajñā—the general soul as conditioned by the powers of action and knowledge.

² I have followed the Comm. in taking अदूङ् as = अदूहत्, but I prefer the reading of the other recension उदूहं, the past participle of उल्ह् or उल्ह॒—“speech, etc., were portions, severally lifted up from prajñā”.

object, the form, was placed outside as a rudimentary element; the ear verily milked a portion thereof; its object, the sound, was placed outside as a rudimentary element; the tongue verily milked a portion thereof; its object, the taste of food, was placed outside as a rudimentary element; the two hands verily milked a portion thereof; their object, action, was placed outside as a rudimentary element; the body verily milked a portion thereof; its object, pleasure and pain, were placed outside as a rudimentary element; the organ of generation verily milked a portion thereof; its objects, enjoyment, dalliance and offspring, were placed outside as a rudimentary element; the feet verily milked a portion thereof; their objects, walkings, were placed outside as a rudimentary element; the mind verily milked a portion thereof; its objects, thoughts and desires, were placed outside as a rudimentary element.

6. प्रज्ञया वाच समाख्य वाचा सर्वाणि नामान्यामोति प्रज्ञया प्राणं
 समाख्यं प्राणेन सर्वान्गान्धानामोति प्रज्ञया चक्षुः समाख्य
 चक्षुपा सर्वाणि रूपाण्यामोति प्रज्ञया श्रोत्रं समाख्यं श्रोत्रेण
 सर्वाच्छुद्भानामोति प्रज्ञया जिह्वा॒ं समाख्या॒ जिह्या॒ सर्वानश्चरसाना-
 मोति प्रज्ञया हस्ती॒ं समाख्या॒ हस्ताभ्यां॒ सर्वाणि कर्माण्यामोति प्रज्ञया॒
 शरीरं॒ समाख्या॒ शरीरेण॒ मुखदुःखे॒ आमोति॒ प्रज्ञयोपस्थ्यं॒
 समाख्योपस्थ्येनानन्दं॒ रति॒ प्रजातिमामोति॒ प्रज्ञया॒ पादौ॒ समाख्या॒
 पादाभ्यां॒ सर्वा॒ इत्या॒ आमोति॒ प्रज्ञया॒ मनः॒ समाख्या॒ मनसा॒
 सर्वाणि॒ ध्यानान्यामोति॒ ॥

"Having mounted¹ by Prajñā on speech² he finds by speech all names; having mounted by Prajñā on the vital air,³ he finds by the vital air all odours; having mounted by Prajñā on the eye, he finds by the eye all forms; having mounted by Prajñā on the ear, he finds by the ear all sounds: having mounted by Prajñā on the tongue, he finds by the tongue all flavours of food; having mounted by Prajñā on the hands, he finds by the hands all actions; having mounted by Prajñā on the body, he finds by the body pleasure and pain; having mounted by Prajñā on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring; having mounted by Prajñā on the feet, he finds by the feet all walkings; having mounted by Prajñā on the mind, he finds by the mind all thoughts.

7. न हि प्रज्ञापेता वाङ्नाम किंचन प्रज्ञपयेदन्यत्र मे मनोऽभूदिल्याह
नाहमेतनाम प्राज्ञासिषमिति न हि प्रज्ञापेतः प्राणो गन्धं कंचन
प्रज्ञपयेदन्यत्र मे मनोऽभूदिल्याह नाहमेतं गन्धं प्राज्ञासिषमिति न
हि प्रज्ञापेतं चक्षु रूपं किंचन प्रज्ञपयेदन्यत्र मे मनोऽभूदिल्याह

¹ "The organ of sense cannot exist without prajñā, nor the objects of sense be obtained without the organ, therefore,—on the principle, when one thing cannot exist without another that thing is said to be identical with the other,—just as the cloth being never perceived without the threads, is identical with them, or the (false perception of) silver being never found without the mother of pearl is identical with it, so the objects of sense being never found without the organs are identical with them, and the organs being never found without prajñā are identical with prajñā."—S.

² The Comm. renders it here and in the other clauses "by Prajñā mounted on speech, (Prajñā) by speech finds all names". I prefer making "the man" the subject of *āpnoti*.

³ Prāṇa is here used, as it often is elsewhere, for the organ of smell.

नाहमेतद्वूपं प्राज्ञासिपमिति न हि प्रज्ञापेतं श्रोत्रं शब्दं कंचन
 प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं शब्दं प्राज्ञासिपमिति न
 हि प्रज्ञापेता जिद्बाजरसं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह
 नाहमेतमन्नरसं प्राज्ञासिपमिति न हि प्रज्ञापेती हस्ती कर्म किंचन
 प्रज्ञापयेयातामन्यत्र नौ मनोऽभूदित्याहतुर्नावामेतत्कर्म प्राज्ञासित्य
 इति न हि प्रज्ञापेतं शरीरं सुखं न दुःखं किंचन प्रज्ञापयेदन्यत्र
 मे मनोऽभूदित्याह नाहमेतत्सुखं न दुःखं प्राज्ञासिपमिति न
 हि प्रज्ञापेत उपस्थ आनन्दं न रति न प्रजाति कांचन
 प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमानन्दं न रति न
 प्रजाति प्राज्ञासिपमिति न हि प्रज्ञापेती पादविलां कांचन
 प्रज्ञापयेयातामन्यत्र नौ मनोऽभूदित्याहतुः नावाभेताभिलां प्रा-
 ज्ञासित्य इति न हि प्रज्ञापेता धीः काचन सिद्धेन प्रज्ञातत्वं
 प्रज्ञायेत ॥

"Verily, bereft of Prajñā, the speech can make known no name soever,—'My mind,' it says,¹ 'was elsewhere. I perceived not that name.' Verily, bereft of prajñā, the vital air can make known no odour soever,—'My mind,' it says, 'was elsewhere, I perceived not that odour.' Verily, bereft of prajñā, the eye can make known no form soever,—'My mind,' it says, 'was elsewhere, I perceived not that form.' Verily, bereft of prajñā the ear can make known no sound soever.—'My mind,' it says, 'was elsewhere, I perceived not that sound.' Verily, bereft of prajñā the tongue can make

¹ The other recension makes the man, not the organs, say this. Hence in the case of the hands, etc., it reads "My mind was elsewhere," etc.

known no flavour of food soever,—‘ My mind,’ it says, ‘ was elsewhere, I perceived not that flavour.’ Verily, bereft of prajñā, the hands can make known no action soever,—‘ Our mind,’ they say. was elsewhere, we perceived not that action.’ Verily, bereft of prajñā the body¹ can make known no pleasure, no pain soever,—‘ My mind,’ it says, ‘ was elsewhere, I perceived not that pleasure nor that pain.’ Verily; bereft of prajñā, the organ of generation can make known no enjoyment nor dalliance nor offspring soever,—‘ My mind,’ it says, ‘ was elsewhere, I perceived not that enjoyment nor dalliance nor offspring.’ Verily, bereft of prajñā the feet can make known no walking soever,—‘ Our mind,’ they say, ‘ was elsewhere, we perceived not that walking.’ Verily, bereft of prajñā, no thought can be completed, nor anything known which should be known.”

8. न वाचं 'विजिज्ञासीत वक्तारं विद्यान् गन्धं विजिज्ञासीत ब्रातारं विद्यान् रूपं विजिज्ञासीत द्रष्टारं विद्यान् शब्दं विजिज्ञासीत श्रोतार विद्यान्नान्नरसं विजिज्ञासीतान्नरसस्य विज्ञातारं विद्यान् कर्म विजिज्ञासीत कर्तारं विद्यान् सुखदुःखे विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यान्नानन्दं न रति न प्रजाति विजिज्ञासीतानन्दस्य रतेः प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं विद्यान् मनो विजिज्ञासीत मन्तारं विद्यात्ता वा एतां दशैव भूतमात्रा अधिप्रज्ञं दशं प्रज्ञामात्रा अधिभूतं यद्वि भूतमात्रा न स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्रा स्युर्न ह्यन्यतरतो रूपं

¹ The body is here inserted among the organs, since it in a manner does receive external impressions ; or more probably it here implies the skin, the organ of touch.—S.

किंचन सिद्धेन्तोऽप्तज्ञानान् तद्यथा अथस्यारेणु नेमिर्गिर्पितो नाभावग
अर्पिता पूर्वमेवंता भूतमात्राः प्रज्ञामात्राम्बर्पिताः प्रज्ञामात्राः
प्रागेऽर्पिताः स एव प्राण एव प्रज्ञात्मानन्दोऽजगोऽमृतोन्
साधुना कर्मणा भूयान् भवति नो एवासाधुना कर्नीयानेष त्वेव
साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निर्माणत एव उ एवा
साधु कर्म कारयति तं यमेभ्यो निर्माणत एव लोकपाल एव
लोकाधिपतिर्ण लोकेशः स म आत्मेति विद्यात्स म आत्मेति
विद्यात् ॥

" Let not ¹ a man wish to know ² the speech, let him know the speaker; ³ let not a man wish to know the smell, let him know the smeller; let not a man wish to know the form, let him know the seer; let not a man wish to know the sound, let him know the hearer; let not a man wish to know the flavour of food, let him know the knower; let not a man wish to know action, let him know the agent; let not a man wish to know the pleasure and pain, let him know the knower of the pleasure and pain; let not a man wish to know enjoyment, dalliance or offspring, let him know the knower of the enjoyment, dalliance and offspring; let not a

If Prajñā and the organs are identical, then since there is a previous command 'Worship me as life, immortal, etc.' (see above Sect. 2), does this intimate that speech only is to be worshipped and known? This doubt is now answered.—⁴

¹ The *jijnāṣaṇī* is the key word of Hindu philosophy—the wish to know in order to obtain emancipation,—knowledge in this sense being indeed 'power'.

² The speaker, sc. the soul, the witness of the activity of all the organs, itself identical with joy. ⁴—The Comm adds that speech and mind here stand for all the organs; while the eight intermediate clauses represent all the objects, including those of speech and mind.

man wish to know the walking, let him know the walker ; let not a man wish to know the mind, let him know the thinker. Verily these¹ ten rudimentary² elements depend on prajñā ; and the ten³ rudiments of prajñā depend on the elements. Were there no rudimentary elements, there would be no rudiments of prajñā ; were there no rudiments of prajñā, there would be no rudimentary elements ; from either alone no form would be accomplished. There is no division of this union ; just as the circumference of a wheel is placed upon the spokes and the spokes upon the nave, so the rudimentary elements are placed upon the rudiments of prajñā, and the rudiments of prajñā are placed upon prāṇa.⁴ This Prāṇa⁵ is verily prajñā, it is joy, it is eternally young, and immortal ; it is not increased by good deeds, it is not increased by bad deeds. Verily him it causes to do good deeds,⁶ whom it desires to uplift from these worlds ; while him it causes to

The different sects in §§ 5, 6, 7 represent the ten organs (indriyāṇī) and mind, and their several objects, as the body stands for the skin, and pleasure and pain for touch ; as only ten are mentioned here, mind is now omitted, but it is understood as included in the organs, and its object may be similarly understood as included in their objects.

The various objects, as the thing spoken, etc..

³ Speech, etc.

⁴ The vital air proceeding through the nose and mouth.

⁵ The true Prāṇa which develops itself in the thought that is identical with prajñā,- endowed with eternal self-manifesting prajñā the soul which is alone worthy of the name of "ego".—S.

⁶ Even if the man himself be not willing,—just as a demon possessing a person's body, itself remaining without action makes the owner perform various actions.—S.

do bad deeds whom it desires to sink down. This is the guardian of the world, this the king of the world, this the lord of the world, this is my soul. Thus let a man know, thus let a man know."

FOURTH CHAPTER¹

1. अथ हैं गार्यो बालाकिरनूचानः संस्पष्ट आस सोऽवसदुशीनेरेषु
 सवसन्मत्स्येषु कुरुपञ्चालेषु काशिविदेहेभ्विति स हाजातशत्रुं
 काश्यमाब्रज्योवाच ब्रह्म ते ब्रवाणीति तं होवाचाजातशत्रुः सहस्रं
 दद्म इत्येतस्यां वाचि जनको जनक इति वा उ जना धावन्तीति ॥

NOW² Gārgya, the son of Balāka, was renowned as a reader of the Veda. He wandered about and sojourned³ among the Usinaras, the Matsyas, the Kurus, the Pañcālas, the Kāsīs and the Videhas. He came to Ajatasatru, the king of the Kāsīs, and said "Let me tell the Brahman." Ajatasatru said to him, "I give thee one thousand cows for these words of thine.

¹ This chapter is found with some variations in the second book of the Brhadāraṇyaka.

² A doubt may arise in hearer's mind,—“prāna alone is the soul distinguished by consciousness and possessing the qualities of joy, etc.” To remove this error, the Sruti proceeds to describe another conscious Being, identical with joy, beyond Prāṇa, which loses its consciousness in deep sleep. At the same time a legend is told to show how hard it is for the self-conceited to attain the knowledge of Brahman.—S.

³ The curious form सत्रमन् may be irregular for संत्रमन् (Cf. वेति for चेति, iii, 1); the construction can hardly admit of स त्रमन्. The MSS. of the Comm. vary very much in writing it, though the texts in both recensions agree.

Many are the persons who run hither (foolishly) crying¹
 'Janaka, Janaka.'"

2. आदित्ये वृहत्बन्दमस्यनं विगुति सत्यं स्तनयित्रौ शब्दो वायाविदो
 वैकुंठ आकाशे पूर्णमस्मौ विपासहित्यप्यु तेज इत्यधिदेवतमथा-
 ध्यात्ममादर्दी प्रतिरूपश्चायायां द्वितीयः प्रतिश्रुत्कायामसुरिति
 शब्दे मृत्युः स्वप्ने यमः शरीर प्रजापतिर्दक्षिणेऽक्षिणि वाचः
 सव्येऽक्षिणि सत्यस्य ॥

In the sun—the Great, in the moon—Food, in lightning—Truth, in thunder—Sound, in wind—Indra Vaikuntha, in space—the Plenum, in fire—the Vanquisher, in water—Brilliance (tejas). Thus with reference to the divinities (adhi-daivata). Now with reference to the self (adhy-ātma).—In the mirror—the Counterpart, in the shadow—the Double, in the echo—Life (asu), in sound—Death, in sleep—Yama (Lord of the dead), in the body—Prajāpati (Lord of Creation), in the right eye—Speech, in the left eye—Truth.²

3. स होवाच बालाकिये एवंग आदित्ये पुरुषस्तमेवाहमुपास इति तं
 होवाचाजातशत्रुमार्मैतस्मिन्संवादयित्रा वृहत्पाण्डुरवासा अतिष्ठाः
 सर्वेषां भूतानां मूर्धेति या अहमेतमुपास इति स यो हृतमेवमु-
 पास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा भवति ॥

The son of Balaka said, "I adore him who is the spirit in the sun." Ajātasatru said, "Speak not proudly,

¹ They cry, 'Our father Janaka is a giver and speaker of the knowledge of Brahman with the means thereto,' and they run to me, knowing not whether I am really such or no.—

² These are the clue words of the subsequent conversation.

speak not proudly of this ; I adore him as the vast one, clothed in white raiment,¹ all-excelling, the head of all beings : whoso thus adores him, excels all and becomes the head of all beings.”²

4. स होवाच बालाकिर्य एवेष चन्द्रमसि पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुमैतस्मिन्संवादयिष्ठा अन्नस्यात्मेति वा अहमेत मुपास इति स यो हैतमेवमुपास्तेऽन्नस्यात्मा भवति ॥

The son of Balāka said, “I adore him who is the spirit in the moon.” Ajātasatru said, “Speak not proudly, speak not proudly of this ; I adore him as the soul of food ; whoso thus adores him, becomes the soul of food.”

5. सहोवाच बालाकिर्य एवैष विद्युति पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुमैतस्मिन्संवादयिष्ठाः सत्यस्यात्मेति वा अहमेत- मुपास इति स यो हैतमेवमुपास्ते सत्यस्यात्मा भवति ॥

The son of Balāka said, “I adore him who is the spirit in the lightning.” Ajātasatru said, “Speak not proudly, speak not proudly of this ; I adore him as the soul of truth ;³ whoso thus adores him becomes the soul of truth.”

6. स होवाच बालाकिर्य एवेष स्तनयित्रौ पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुमैतस्मिन्संवादयिष्ठाः शब्दस्यात्मेति वा अहमेत- मुपास इति स यो हैतमेवमुपास्ते शब्दस्यात्मा भवति ॥

¹ The Comm. refers to the Brhad. A. as giving these qualities to the Puruṣa in the moon ; as the moon is the Suṣumṇā ray of the sun, there is no inconsistency in their being also qualities of the sun.

² Under whatever qualities he adores 'Brahman, he himself becomes possessed of those qualities.—S.

³ The other recension has “the soul of splendour”.

The son of Balaka said, "I adore him who is the spirit in the thundercloud." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of sound; whoso thus adores him, becomes the soul of sound."

7. स होवाच वालाकिर्य एवैप वायौ पुरुपस्तमेवाहमुपास इति तं
होवाचाजातशयुर्मांतस्मिन्संवादयिष्टा इन्द्रो वैकुण्ठोऽपराजिता
सेनेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते जिष्युहं वा
अपराजयिष्युरन्यतस्त्यजायी भवति ॥

The son of Balaka said, "I adore him who is the spirit in the wind."¹ Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as Indra, whom none can stay, whose hosts are unconquerable; whoso thus adores him, becomes a conqueror, unconquerable by others, and himself conquering others."

8. स होवाच वालाकिर्य एवैप आकाशे पुरुपस्तमेवाहमुपास इति तं
होवाचाजातशयुर्मांतस्मिन्संवादयिष्टाः पूर्णमपशृति ब्रह्मेति वा
अहमेतमुपास इति स यो हैतमेवमुपास्ते पूर्यते प्रजया पशुभिर्य-
शसा ब्रह्मवच्चेन स्वर्गेण लोकेन सर्वमायुरेति ॥

The son of Balaka said, "I adore him who is the spirit in the ether." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as the full and actionless Brahman; whoso thus adores him, is

The two recensions often differ in the order of the dialogue as well as in other points; thus the second recension transposes § 7 and § 6, and reads §§ 10—15 in the order 10, 12, 13, 11, 15, 14.

filled with progeny, cattle, fame, holiness, and svarga, and accomplishes his full life in this world." 1

9. स होवाच बालाकिर्य एवैषोऽप्नो पुरुषस्तमेवाहमुपास इति तं
होवाचाजातशत्रुमैतस्मिन्संवादयिष्टा विषासहिरिति वा अहमेत-
मुपास इति स यो हैतमेवमुपास्ते विषासहिर्वा अन्येषु भवति ॥

The son of Balaka said, "I adore him who is the spirit in the fire." Ajātasatru said, "Speak not proudly, speak not proudly of this; I adore him as the irresistible; whoso thus adores him, becomes irresistible among others." 2

10. स होवाच बालाकिर्य एवैषोऽप्सु पुरुषस्तमेवाहमुपास इति तं
होवाचाजातशत्रुमैतस्मिन्संवादयिष्टास्तेजस आत्मेति वा अहमे-
तमुपास इति स यो हैतमेवमुपास्ते तेजस आत्मा भवतीत्यधिदे-
बतमथाध्यात्मम् ॥

The son of Balaka said, "I adore him who is the spirit in the waters." Ajātasatru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of light; whoso thus adores him, becomes the soul of light." 3 Thus far the adoration depending on the deities,—now that which depends on the soul.

11. स होवाच बालाकिर्य एवैष आदर्णे पुरुषस्तमेवाहमुपास इति
तं होवाचाजातशत्रुमैतस्मिन्संवादयिष्टाः प्रतिरूप इति वा

One hundred years.—९.

² The other recension reads *anvesa* for *anyesu* "he follows the adoration".

The other recension has "the soul of the name". The Schol. notices the reading of another Sakhā (*i.e.*, Brhadāraṇy.) *pratirūpa*.

अतीतेन्द्रियं इति न को हैत्येन्द्रियात्मे प्रतिक्षमो हैवाच
प्रतिक्षमात्माने नपरिक्षतः ॥

The son of Balaka said, "I adore him who is the spirit in the mirror." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as the reflection; whoso thus adores him, is born truly reflected in his children, not falsely reflected."

12. ए शोयन वायादिर्यं शीर्षा कालय गुणस्तेवामुक्तम् इति त
होयानामात्रामुमांस्त्विमन्यादित्या शीर्षोज्ञयन् इति वा
अद्वेषमुक्तम् इति न को हैत्येन्द्रियात्मे तिन्दते शीर्षो-
द्विर्योज्ञयन्नामति ॥

The son of Balaka said, "I adore him who is the spirit in the shadow." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as the double and inseparable; whoso thus adores him, obtains (offspring) from the double,¹ and himself becomes doubled."²

13. स शोयन वायादिर्यं पूर्णं प्रविभुक्तायां गुणस्तेवामुपात् इति तं
होयानामात्रामुमांस्त्विमन्यादित्या अमुग्निं वा अभेतमुपात्
इति तं को हैत्येन्द्रियात्मे न पुणा कालादत्माहमेति ॥

The son of Balaka said, "I adore him who is the spirit in the echo." Ajatasatru said, "Speak not

i.e., The wife.

In his children, grand-children, etc.—The other recension puts this close in § 12, and here has "I adore him as death; whoso thus adores him, his children die not before their time".

proudly, speak not proudly of this ; I adore him as the life ; whoso thus adores him, faints not before his time."

14. स होवाच बालाकिर्य एवैष शब्दे पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुमौतस्मिन्संवादयिष्ठा मृत्युरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते न पुरा कालात्प्रैतीति ॥

The son of Balaka said, "I adore him who is the spirit in sound."¹ Ajātas'atru said, "Speak not proudly, speak not proudly of this ; I adore him as death ; whoso thus adores him, dies not before his time."

15. सहोवाच बालाकिर्य एवैतत्पुरुषः सुतः स्वप्नयाचरति तमेवाहमुपास इति तं होवाचाजातशत्रुमौतस्मिन्संवादयिष्ठा यमो राजेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते सर्वं हास्मा इदं श्रैष्टयाय यम्यते ॥

The son of Balaka said, "I adore him who as that sleeping spirit, goes forth by sleep."² Ajātas'atru said, "Speak not proudly, speak not proudly of this ; I adore him as king Yama ; whoso thus adores him, to him all this (world) is subdued for his weal."

16. स होवाच बालाकिर्य एवैष शरीरे पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुमौतस्मिन्संवादयिष्ठाः प्रजापतिरिति वा अहमेतमुपास

¹ In the other recension, "I adore him who as sound follows the spirit. Ajātas'atru said, 'Speak not proudly, speak not proudly of this'; I adore him as life; whoso thus adores him, neither himself nor his children faint before their time".

² The Comin. interprets this as *svapnayā* (*svapnena*) *carati*; otherwise it would have seemed more natural to take it as *svapnayā* (*svapne*) *ācarati*. The other recension has, "I adore that wise soul, by whom this sleeping man goes forth by sleep".

इति स यो हैतमेवमुपास्ते प्रजापते प्रजया पशुभिः यशसा
ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति ॥

The son of Balaka said, "I adore him who is the spirit in the body." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as Prajapati; whoso thus adores him is multiplied in children, cattle, glory, holiness, heaven; and accomplishes his full life."

17. स होवाच बालाकिर्यं पूर्वप दक्षिणोऽक्षिणि पुरुषस्तमेवाहमुपास इति
तं होवाचाजातशश्रुमार्मतस्मिन्संवादयिष्टा वाच आत्माप्रेरात्मा
ज्योतिष्प आत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्त
एतेषां सर्वपामात्मा भवति ॥

The son of Balaka said, "I adore him who is the spirit in the right eye." Ajatasatru said, "Speak not proudly; speak not proudly of this; I adore him as the soul of speech, the soul of fire, the soul of splendour; whoso thus adores him, becomes the soul of all these."

18. स होवाच बालाकिर्यं पूर्वप सद्येऽक्षिणि पुरुषस्तमेवाहमुपास इति
तं होवाचाजातशश्रुमार्मतस्मिन्संवादयिष्टा: सत्यस्यात्मा विद्युत्
आत्मा तेजस् आत्मेति वा अहमेतमुपास इति स यो
हैतमेवमुपास्त प्रतेषां सर्वपामात्मा भवतीति ॥

The son of Balaka said, "I adore him who is the spirit in the left eye." Ajatasatru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of truth, the soul of the lightning, the soul

of light ; whoso thus adores him, becomes the soul of all these."

19. तत उ ह वालाकिस्तूर्णीमास तं होवाचाजातशत्रुरतावनु वालाका
 ३ इत्येतावदिति होवाच वालाकिस्तं होवाचाजातशत्रुर्मृपा वेखलु
 मा संवादयिष्ठा ब्रह्म ते ब्रवाणीति यो वै वालाक एतेषां
 पुरुषाणां कर्ता यस्य वै तत्कर्म स वै वेदितव्य इति तत उ ह
 वालाकिः समित्पाणिः प्रतिचक्रम उपायानीति तं होवाचाजातशत्रुः
 प्रतिलोमस्तुपमेव तन्मन्ये यत्क्षत्रियो व्राह्मणमुपनयेतैहि व्येव
 त्वा ज्ञपयित्र्यामीति तं ह पाणावभिपद्य प्रवब्राज तीं ह सुसं
 पुरुषमाजग्मतुस्तं हाज्रातशत्रुरामन्त्वयांचक्रे वृहत्पाण्डरवासः
 सोमराजन्निति स उ ह शिश्य एव तत उ हैनं यष्ट्या विचिक्षेप
 स तत एव समुक्तस्थौ तं होवाचाजातशत्रुः कैप एतद्वालाके
 पुरुषोऽशयिष्ठ कैतदभूत्कुत एतदागादिति तत उ ह वालाकिर्न
 विजज्ञे तं होवाचाजातशत्रुर्यत्रैष एतद्वालाके पुरुषोऽशयिष्ठ
 यत्रैतदभूद्यत एतदागादिति हिता नाम हृदयस्य नाड्यो
 हृदयात्पुरीततमभिप्रतन्वन्ति तदथा सहस्रधा केशो विपाटित-
 स्तावदण्ड्यः पिङ्गलस्याणिम्ना तिष्ठन्ति शुक्लस्य कृष्णस्य
 पीतस्य लोहितस्य च तासु तदा भवति यदा सुसः स्वप्नं न
 कंचन पश्यति ॥

Then verily the son of Balāka became silent. Ajātasatru said to him, "Thus far only (reaches thy knowledge,) O son of Balāka ?" "Thus far only," he replied. Ajātasatru said, "Speak not proudly without cause, (saying) 'Let me tell thee Brahman.' O son of Balāka, He who is the maker of these spirits, whose work is all this, *He* verily is the Being to be known." Then truly the son of Balāka came up to him with fuel

in his hand, saying, "Let me attend thee (as my guru)." Ajatasatru said to him, "This I consider contrary to nature that a Kṣatriya should instruct a Brāhmaṇa.¹ Come I will tell thee all I know." Then having taken him by the hand, he set forth. They came to a man² asleep. Ajatasatru called him, (saying) "Oh thou vast one, clothed in white raiment, king Soma."³ The man still lay asleep. Then he pushed him with his staff, and he at once rose up. Ajatasatru said to the son of Balaka, "Where, O son of Balaka, lay this spirit asleep, where was all this done, whence came he thus back?" Then the son of Balaka knew not what to reply. Ajatasatru said to him, "This is where, O son of Balaka, this spirit lay asleep, where all this was done and whence he thus came back. The vessels of the heart named *Hita*⁴ proceeding from the heart, surround the great membrane (round the heart); thin as a hair divided into a thousand parts; and filled with the minute essence of various colours, of white, of black, of yellow, and of red. When the sleeping man sees no dreams soever, he abides in these.⁵

This is contrary to the remarkable passage in the Chāndogya Upanišad, v, 3, 7. Vide p. 161 ante.

¹ Puruṣa has here an undermeaning as the soul or spirit as distinguished from prāya.

² These are all epithets of Prāya.

³ *Hita* as doing good (*hita*) to living creatures, Cf. Brhad. Ar. iv, 3, 20.

⁴ The other recension has no division of sections here. The Comm. reads it, "Then the sleeping man abides in these vessels But when he sees no dreams soever, then he is absorbed in that prāya."

20. अथास्मिन्प्राण एवैकधा भवति तदेनं वाक् सर्वैर्नामभिः सहाप्येति
 चक्षुः सर्वैः रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः
 सर्वैर्ध्यन्तैः सहाप्येति स यदा प्रतिबुध्यते यथाग्रेज्ज्वलतः सर्वा
 दिशो विस्फुलिङ्गाः विप्रतिष्ठेरनेवमेवैतस्मादात्मनः प्राणा यथायतनं
 विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः स एव प्राण एव
 प्रज्ञात्मेदं शरीरमात्मानमनुप्रविष्ट आलोमभ्य आनखेभ्यस्तद्यथा
 क्षुरः क्षुरधानेऽवोपहितो विश्वम्भरो वा विश्वंभरुकुलाय एवमेवैष
 प्रज्ञात्मेदं शरीरमात्मानमनुप्रविष्ट आ लोमभ्य आ नखेभ्यस्तमे-
 तमात्मानमेत आत्मानोऽन्ववस्थ्यन्ते यथा श्रेष्ठिनं स्वास्तद्यथा श्रेष्ठा
 स्वैर्भुद्गते यथा वा स्वाः श्रेष्ठिनं भुज्जन्त्येवमेवैष प्रज्ञात्मैरत्म-
 भिर्भुद्गत एवमेवैत आत्मान एतमात्मानं भुञ्जन्ति स यावद्व वा
 इन्द्र एतमात्मानं न विज्ञे तावदेनमसुरा अभिवभूवः स यदा
 विज्ञेऽथ हत्यासुरान्विजित्य सर्वेषां च देवानां सर्वेषां च
 भूतानां श्रैष्टयं स्वाराज्यमाधिपत्यं पर्यैत्तथो एवैवं विद्वान् सर्वान्
 पाप्मनोऽपहत्य सर्वेषां च भूतानां श्रैष्टयं स्वाराज्यमाधिपत्यं
 पर्येति य एवं वेद य एवं वेद ॥

" Then is he absorbed in that Prāṇa. Then the speech enters into it with all names, the sight enters with all forms, hearing enters with all sounds, the mind enters with all thoughts. When he awakes, as from blazing fire sparks go forth in all directions, so from this Soul all the prāṇas go forth to their several stations, from the prāṇas go forth the devas, from the devas the worlds. This is the true Prāṇa, identical with Prajñā ; entering this body and soul, it penetrates to the nails and hairs of the skin. Just as a razor placed in a razor

case, or fire in the home of fire,¹ thus this Soul,² itself Prajñā, enters this body and soul³ to the hairs and nails. The inferior souls follow this Soul as the household the householder. As the householder feeds with his householder, and as the household feed on the householder, so this Soul, itself Prajñā, feeds with those souls⁴ and thus those souls feed on this Soul. As long as Indra⁵ knew not this Soul, so long the Asuras overcame him. When he knew it, then having conquered and slain the Asuras, he attained the pre-eminence of all gods and all beings, he attained sovereignty and empire. Thus too is it with him who hath this knowledge, having destroyed all sins,—and he attaineth the pre-eminence of all beings and sovereignty and empire, who knoweth thus, who knoweth thus."

¹ i.e., As fire in a forest. Cf. Brhad. Ar, i, 4.

² The eternal self-manifesting knowledge-endued Soul, alone worthy of the appellation of 'ego'.—⁴.

³ Sc. the body and the organs.—⁴.

⁴ The soul, conditioned as the power of action and knowledge, enjoys together with these inferior souls (speech, etc.), which pretend to the appellation of 'ego'. Or it may mean, it enjoys by their means.—⁴.

⁵ See this legend at full length in the concluding chapters of the Chāndogya-Upaniṣad.